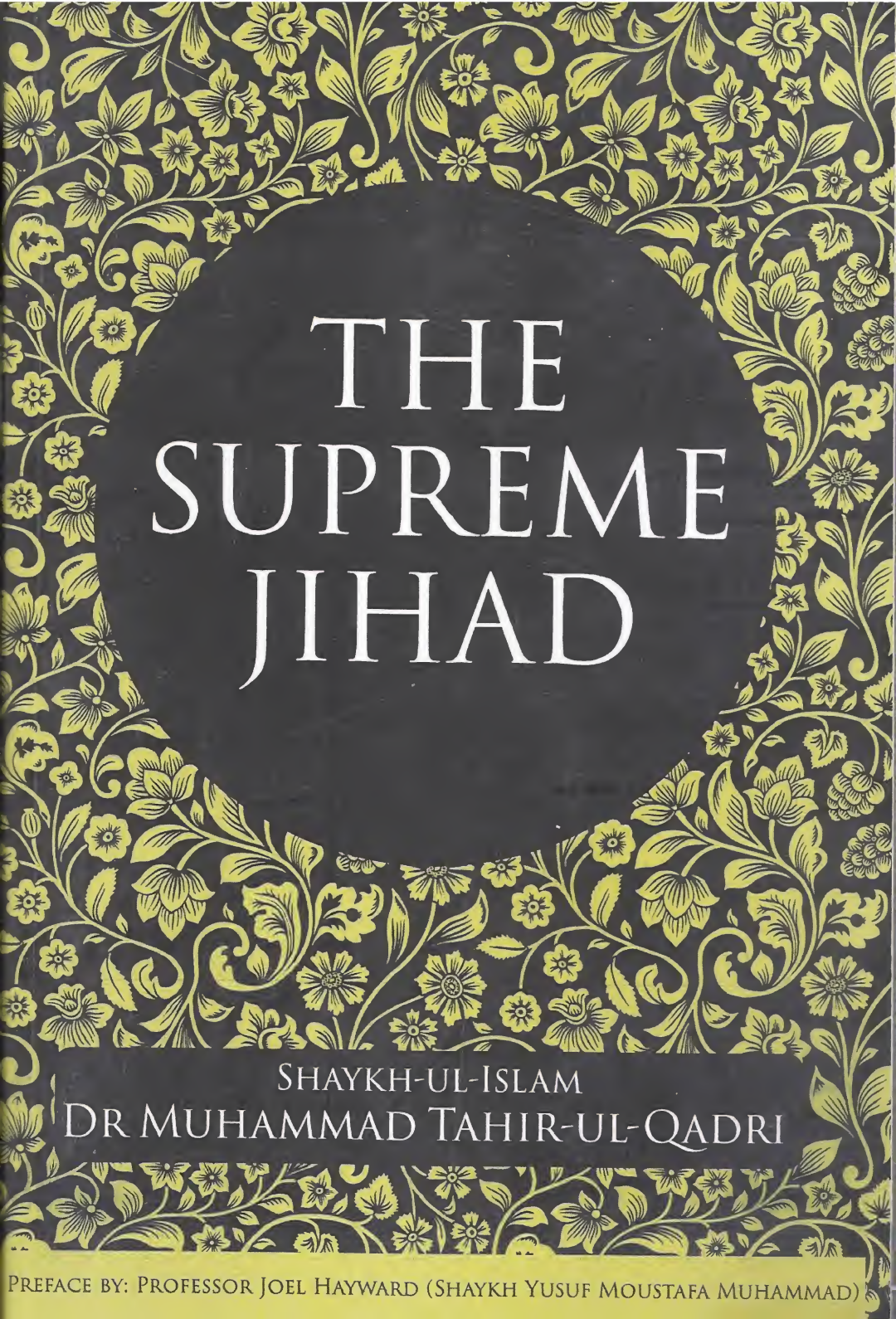




# THE SUPREME JIHAD

SHAYKH-UL-ISLAM  
DR MUHAMMAD TAHIR-UL-QADRI

PREFACE BY: PROFESSOR JOEL HAYWARD (SHAYKH YUSUF MOUSTAFA MUHAMMAD)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Compassionate, Ever-Merciful

#### SAYING OF GOD ﷻ

﴿وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾

﴿And launch a large-scale struggle against them by means of (knowledge, logic and preaching of the Qur'ān).﴾

[Qur'ān 25:52]

#### SAYING OF THE PROPHET ﷺ

عَنْ فَضَالَةَ بْنِ عُيَيْدٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ».

According to Fuḍāla b. 'Ubayd رضي الله عنه: "I heard Allah's Messenger ﷺ say: 'The (great) striver is the one who strives against his own self (i.e., lusts, indulgences and luxurious pursuits).'"

[Aḥmad & al-Tirmidhī]





## SHAYKH-UL-ISLAM

### DR MUHAMMAD TAHIR-UL-QADRI

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri was born in 1951 in the city of Jhang, Pakistan, hailing from a family of Islamic saints, scholars and teachers. His formal religious education was initiated in Medina at the age of 12 in Madrasa al-'Ulūm al-Shar'īyya, a traditional school situated in the blessed house of the Companion of the Prophet Muhammad ﷺ, Abū Ayyūb al-Anṣārī رضي الله عنه. He completed the traditional studies of classical and Arabic sciences under the tutelage of his father and other eminent scholars of the time. He continued to travel around the Islamic world in the pursuit of sacred knowledge, and studied under many famous scholars of Mecca, Medina, Syria, Baghdad, Lebanon, the Maghreb, India and Pakistan, and received around five hundred authorities and chains of transmission from them in hadith and classical Islamic and spiritual sciences. Amongst them is an unprecedented, unique and highly honoured chain of authority which connects him, through four teachers, to Shaykh 'Abd al-Razzāq, the son of Sayyidunā Shaykh 'Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusaynī (of Baghdad), al-Shaykh al-Akbar Muḥyī al-Dīn b. al-'Arabī [(the author of *al-Futūḥāt al-Makkiyya*) (Damascus)] and āfiẓ Ibn ajar al-'Asqalānī, the great hadith authority of Egypt. Through another chain he is linked to Imam Yūsuf b. Ismā'īl al-Nabhānī directly via only one teacher. His chains of transmission are published in two of his *thabts* (detailed list): *al-Jawāhir al-Bāhira fī al-Asānīd al-Ṭāhira* and *al-Subul al-Wahabiyya fī al-Asānīd al-Dhahabiyya*.



In the academic sphere, Dr Qadri received a First Class Honours Degree from the University of the Punjab in 1970. After earning his MA in Islamic studies with University Gold Medal in 1972 and achieving his LLB in 1974, Dr Qadri began to practise law in the district courts of Jhang. He moved to Lahore in 1978 and joined the University of the Punjab as a lecturer in law and completed his doctorate in Islamic Law. He was later appointed as a professor of Islamic Law and was head of the department of Islamic legislation for LLM.

Dr Qadri was also a jurist advisor to the Federal Shariat Court and Appellate Shariah Bench of the Supreme Court of Pakistan and advisor on the development of Islamic Curricula to the Federal Ministry of Education. Within a short span of time, Dr Qadri emerged as one of the Pakistan's leading Islamic jurists and scholars and one of the world's most renowned and leading authorities on Islam. A prolific author, researcher and orator, Dr Qadri has written around one thousand books, of which more than four hundred and fifty have been published, and has delivered over six thousand lectures (in Urdu, English and Arabic) on a wide range of subjects.

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri issued a historic fatwa on the vital matter of suicide bombings and terrorism carried out in the name of Islam. It is regarded as a significant step, the first time that such an explicit and unequivocal decree against the perpetrators of terror has been broadcast so widely. The original fatwa was written in Urdu, and amounts to 600 pages of research and references from the Qur'ān, hadith, the opinions of the Companions , and the widely accepted classical texts of Islamic scholarship. This treatise has been published in Arabic, English, Norwegian, Bahasa Indonesia and Hindi while translation into French, Danish, German and other major languages is also in process. Islamic Research Academy of Jamia al-Azhar Egypt wrote a

detailed description of the fatwa and verified its contents as well.

Dr Qadri is also the founder and head of Minhaj-ul-Quran International (MQI), an organisation with branches and centres in more than ninety countries around the globe; he is the chairman of the Board of Governors of Minhaj University Lahore, which is chartered by the Government of Pakistan; he is the founder of Minhaj Education Society, which has established more than 600 schools and colleges in Pakistan; and he is the chairman of Minhaj Welfare Foundation, an organization involved in humanitarian and social welfare activities globally.

# TRANSLITERATION KEY

|       |    |    |     |
|-------|----|----|-----|
| ا/آ/ى | ā  | ظ  | z   |
| ب     | b  | ع  | ‘   |
| ت     | t  | غ  | gh  |
| ث     | th | ف  | f   |
| ج     | j  | ق  | q   |
| ح     | ḥ  | ك  | k   |
| خ     | kh | ل  | l   |
| د     | d  | م  | m   |
| ذ     | dh | ن  | n   |
| ر     | r  | هـ | h   |
| ز     | z  | و  | w/ū |
| س     | s  | ي  | y/ī |
| ش     | sh | ة  | a   |
| ص     | ṣ  | ء  | ’   |
| ض     | ḍ  | أ  | a   |
| ط     | ṭ  | إ  | i   |



## FORMULAIC ARABIC EXPRESSIONS

- ✽ (*Subḥānahū wa taʿālā*) an invocation to describe the Glory of Almighty Allah: 'the Exalted and Sublime'
- ✽ (*Ṣalla-llāhu ʿalayhi wa ālihī wa sallam*) an invocation of God's blessings and peace upon the Prophet Muhammad and his family: 'God's blessings and peace be upon him and his family'
- ✽ (*ʿAlayhis-salām*) an invocation of God's blessings and peace upon a Prophet or an angel: 'May peace be upon him'
- ✽ (*ʿAlayhas-salām*) an invocation of God's blessings and peace upon a Prophet's mother, wife, daughter and other pious woman: 'May peace be upon her'
- ✽ (*ʿAlayhimas-salām*) an invocation of God's blessings and peace upon two Prophets or two angels: 'May peace be upon both of them'
- ✽ (*ʿAlayhimus-salām*) an invocation of God's blessings and peace upon three or more Prophets: 'May peace be upon them'
- ✽ (*Raḍiya-llāhu ʿanhū*) an invocation of God's pleasure with a male Companion of the Prophet: 'May God be pleased with him'
- ✽ (*Raḍiya-llāhu ʿanhā*) an invocation of God's pleasure with a female Companion of the Prophet: 'May God be pleased with her'
- ✽ (*Raḍiya-llāhu ʿanhumā*) an invocation of God's pleasure with two Companions of the Prophet: 'May God be pleased with both of them'
- ✽ (*Raḍiya-llāhu ʿanhum*) an invocation of God's pleasure with more than two Companions of the Prophet: 'May God be pleased with them'

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## PREFACE

Like many other soul-searchers, I chose to embrace the faith of Islam because of its powerful spiritual truths, its emphasis on peace and justice, its racial and ethnic inclusiveness and its charitable spirit towards the poor and needy.

Throughout the many years since I embraced this beautiful religion I have felt persistently bothered by the obvious fact that very few non-Muslims see it in the positive way in which I just described it.

After oil-endowed Arab (and Muslim) countries began to take back control of their own resources in the late 1960s, the Western states which had previously profited handsomely from their interference in those states became increasingly nervous about how best to maintain their dwindling influence in a region which was so culturally different and seemingly incomprehensible. The nearness to victory of Israel's Arab neighbours in the war of 1973, and the indigenous liberation movement which grew in occupied Palestine (and in Lebanon after the Israeli invasion of 1982), also increased a strong western negativity towards Arabs and by extension towards the foundation of their culture: their religion.

Even more dramatically, the Iranian Revolution of 1979, which ostensibly ushered in a theocracy which ran counter to the increasingly secular western values of modernity, saw Islam increasingly depicted and discussed in negative terms. Subsequent claims about the existence of an inevitable "clash of civilisations" have focused on Islam's supposed incompatibility with modernity and the values of the West. The poorly conceived War on Terror that commenced after a small number of Muslim terrorists hijacked four commercial airliners



on 11 September 2001 and succeeded in devilishly crashing three of them into civilian-filled buildings only heightened the West's dislike and misunderstanding of Islam. Sometimes immoderate Muslim responses to the counterproductive invasions and occupations of Afghanistan and Iraq, and to occasional provocations and insults conducted by westerners against Islam or the Holy Prophet Muhammad (peace and blessings be upon him), further diminished Islam's reputation in western eyes.

Ironically, throughout most of this period, the vast majority of the world's Muslims (who now number around 1.7 billion, or 23 percent of the world's population) lived virtually unnoticed by the West as they quietly, patiently and peacefully got on with their daily lives in Indonesia, Pakistan, India, Bangladesh, Malaysia, China, Central Asia, Africa and elsewhere. Far from being fuelled by hatred of the West, or of *anyone*, ordinary Muslims everywhere focused on what they considered their real struggles in life: pleasing Allah, purifying themselves, raising moral children and being good neighbours. It is therefore very sad that, when one nowadays reads newspapers or scans the internet for stories on Muslims or Islam, one's eyes inevitably fall often on a word that supposedly signifies the "real" struggle of Muslims: jihad, which is allegedly the Arabic word for the "holy war" commanded by Allah to be undertaken by Muslims with grievances against non-Muslims or apostates.

Jihad—one of the only Arabic and Islamic words undoubtedly recognised by virtually all westerners—does not of course mean "holy war". If we were to translate "holy war" into Arabic we would end up not with jihad, but with *al-ḥarb al-muqaddasa*, which is a made-up term with no meaning whatsoever in the Islamic tradition. Yet jihad has become such a provocative and misused term that, in my own university teaching career, I have virtually given up using it even in its

proper context and with its proper meaning. I prefer to use other non-contentious words to describe what I mean. This is frustrating because I know that the Holy Qur'ān does indeed contain different Arabic forms of the very word "jihad". Of course, to give a sense of proportion and emphasis, I should add that forms of the word jihad are used in only 30 verses out of a total of 6,236 verses. Few of the 30 verses relate to legitimate armed warfare and not one of them relates to the forced conversion or subjugation of non-Muslims or to any insurrection against (even unjust) state authority.

In 2010 I was delighted to write the introduction to a masterpiece of Islamic scholarship: the acclaimed *Fatwa on Terrorism and Suicide Bombings* by Dr Muhammad Tahir-ul-Qadri, a weighty and prolific scholar whose enlightened judgement and mastery of Arabic sources I had already come to respect. My hope remains that his prodigiously researched fatwa—which unambiguously presents a powerfully convincing assessment that, regardless of any intention, the evil of terrorism remains evil and must be exposed, opposed and condemned—will help to steer young Muslims away from the dangerous extremism that can grow in the absence of scrupulous, theologically sound, persuasive and accessible religious guidance.

I am now equally honoured to be writing an introduction to another book by Dr Tahir-ul-Qadri. Once again he has helpfully and expertly turned his attention to a subject that lies at the heart of the current inter-civilizational mistrust that sadly pervades the West's relationship with the Islamic world: the aforementioned jihad.

This book demonstrates that jihad can indeed refer to a lawfully and morally guided military struggle during legitimate wartime. Yet this is certainly not jihad's primary purpose or nature. Rather, Dr Tahir-ul-Qadri demonstrates through a masterful and nuanced presentation of relevant

Qur'ānic verses and hadiths (sayings of the Prophet ﷺ) that the ordinary, desired state of humanity is characterised by peace and cooperation, not by war and competition. Jihad therefore refers ordinarily to the inner struggle of every Muslim man and woman to divest themselves of their pride, temper, selfishness, laziness, and other unedifying and non-spiritual qualities, and to be the best examples of humanity that they can be in their interaction with their families and neighbours and indeed with other people everywhere.

Scholars and pundits often disagree among themselves, and it is certainly true that not everyone accepts the authenticity of the much-quoted hadith which describes the Holy Prophet returning from a battle and saying, "We have returned from the lesser jihad to the greater jihad." Yet Dr Tahir-ul-Qadri shows with numerous trustworthy and authentic hadiths that this was precisely the Prophet's meaning. He quotes him replying to a close companion's question on which type of jihad is superior and giving this answer: "It is to strive in the way of Allah against your lower self and its lusts." Dr Tahir-ul-Qadri produces many other sound hadiths to convey this unassailable point. For example, how much clearer can the Prophet be by saying: "The most excellent jihad is to strive against the self and its lusts in the pursuit of Allah's pleasure"?

I know from my own efforts to purify my mind, heart and soul that my "struggle"—the best simple translation of the word jihad—involves constant and focused attention and exertion. It is neither easy nor something accomplished quickly. It is a lifelong effort which, like all hard work, will be tiring yet beneficial and rewarding. The ultimate consequence of a Muslim's struggle in the cause of Allah is of course the pleasure of knowing that he or she is doing the Creator's will without expectation of any further reward. Remembering and pleasing Allah the Almighty is the loftiest outcome from struggle.



How beautiful it is, therefore, to read the many hadiths in this meticulously researched study which highlight this very point. Dr Tahir-ul-Qadri does not deny the legitimacy of sometimes needing to exert one's energy defensively in the cause of Allah through armed struggle in a legitimate war between combatants. He explains this meaning of jihad. Yet he also wisely draws our attention to often-overlooked hadiths such as this: "Remembrance of Allah morning and evening is superior to breaking swords in fighting for Allah and spending generously in His way."

What must those anger-filled "jihādī" warriors who appear almost nightly on our television news brandishing AK47s and ranting about their self-declared jihads think when they learn that Islam's Holy Prophet saw things very differently? When he was asked "Which of the servants will be superior in degree in the sight of Allah on the Day of Resurrection?" the Prophet replied: "The men who remember Allah frequently, and the women who practice remembrance the most." The Prophet's questioner was amazed and asked, "O Messenger of Allah, [are they superior] even to those who fight in the way of Allah?" He replied: "Even if he wields his sword against the unbelievers and the polytheists until it breaks and is stained with blood, those who practise the remembrance of Allah will be superior to him in degree."

We learn from Dr Tahir-ul-Qadri's persuasive book that "remembering Allah" involves submission, reflection, repentance, earnest prayer (day and night) and study; hours and hours of it. It does not mean doing the minimum. It involves trying hard to build one's entire life around the majestic kingship of Allah the Almighty. Back in the simpler world of the Seventh Century CE this was a challenge, a struggle, a jihad. In today's hectic world full of tensions and distractions it is even harder. Along with sincere and dutiful prayer, the pursuit of knowledge is integral. "Whoever comes to learn



or teach knowledge in my mosque,” said the Holy Prophet, “stands equal in rank to the striver who strives in the way of Allah.” He also stated that a person “performs the best jihad” by building a mosque so that the God’s words and ways can bring benefit to the entire community.

Lastly, this excellent book highlights something not often considered: the social (and economic) aspects of jihad. Dr Tahir-ul-Qadri shows us cleverly, clearly and compellingly that jihad involves the struggle not only to improve our inner spiritual state, but also to increase the welfare, quality of life and moral purity of those around us. Speaking wisdom to a tyrant is “the best jihad”, the Prophet said, as is striving to feed the poor and alleviate inequity and suffering wherever it is found, and striving against the spread of moral degeneration.

*In shā Allāh* this insightful book will help non-Muslims to appreciate that jihad is not necessarily, let alone primarily, a military action, an armed struggle. It will also do the Islamic community a world of good by demonstrating to potentially misguided young men and women that their highest priority is not military adventurism, but is the peaceful pursuit of Allah’s pleasure through the purification of their souls and the altruism of their support to their neighbours.

Professor Joel Hayward (Shaykh Yusuf Moustafa

Muhammad)

Chair of the Department of Humanities and Social Sciences

Khalifa University

January 2015

الْبَابُ الْأَوَّلُ

الْجِهَادُ وَأَقْسَامُهُ

CHAPTER ONE

JIHAD AND ITS KINDS

١. قَالَ الْإِمَامُ ابْنُ حَزْمٍ (م ٤٥٦هـ) فِي الْفَصْلِ فِي الْمِلَالِ وَالنَّحْلِ، بِأَنَّ لِلْجِهَادِ ثَلَاثَةَ أَقْسَامٍ:

قَالَ أَبُو مُحَمَّدٍ: ... إِنَّ الْجِهَادَ يَنْقَسِمُ أَقْسَامًا ثَلَاثَةً: أَحَدُهَا: الدُّعَاءُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِاللِّسَانِ؛ وَالثَّانِي: الْجِهَادُ عِنْدَ الْحَرْبِ بِالرَّأْيِ وَالتَّدْبِيرِ؛ وَالثَّالِثُ: الْجِهَادُ بِالْيَدِ فِي الطَّعْنِ وَالضَّرْبِ.

1. Imam Ibn azm (d. 456 AH) has described three kinds of jihad in *al-Faṣl fi'l-mīlāl wa'l-niḥāl*:

“According to Abū Muhammad, ‘Jihad is divided into three kinds: the first is to invite people towards Allah ﷻ through verbal communication (discourse and oration), the second pertains to employing a precautionary war strategy against militancy and imposed war (to ensure minimum loss of life), and the third relates to going for military option (in defensive war against aggression).”<sup>1</sup>

٢. قَالَ الْإِمَامُ السَّمْعَانِيُّ (م ٤٨٩هـ) فِي تَفْسِيرِ الْآيَةِ رَقْم ٧٨ مِنْ سُورَةِ الْحَجِّ - ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾ - بِأَنَّ لِلْجِهَادِ ثَلَاثَةَ أَقْسَامٍ: إِعْلَمَ أَنَّ الْجِهَادَ يَكُونُ بِالنَّفْسِ وَبِالْقَلْبِ وَبِالْمَالِ. فَأَمَّا الْجِهَادُ بِالنَّفْسِ فَهُوَ فِعْلُ الطَّاعَاتِ وَاخْتِيَارُ الْأَشْيَاءِ مِنَ الْأُمُورِ.

<sup>1</sup> • Ibn azm, *al-Faṣl fi'l-mīlāl wa'l-niḥāl*, 4:107. • Ibn Taymiyya, *Minhāj al-Sunna al-Nabawīyya*, 8:87.

وَأَمَّا الْجِهَادُ بِالْقَلْبِ فَهُوَ دَفْعُ الْخَوَاطِرِ الرَّدِّيَّةِ. وَأَمَّا الْجِهَادُ بِالنَّالِ فَهُوَ الْبَذْلُ (وَالْإِثَارُ).

2. Imam al-Sam'ānī (d. 489 AH) has demonstrated the three kinds of jihad in his commentary on the verse 78 of *sūra al- ajj*—﴿wa jāhidū fi' Allāh-i ḥaqq-a jihādih﴾ And strive hard in the way of Allah (for the elimination of oppression, and the establishment of peace and human dignity,) such a striving as is due to Him:

“Jihad is against one's own (ill-commanding) self, (impure) heart and wealth. *Jihād bi'n-nafs* refers to executing acts of obedience and conformity and taking up works that demand high resolve. *Jihād bi'l qalb* refers to purifying the heart of impure and harmful ambitions and selfish pursuits (that incite one to encroach upon others' rights and harm them). As for *jihād bi'l māl*, it signifies altruism, generosity, largesse and selfless spending on others who deserve it (to create the bond of love amongst hearts of people through sympathy, empathy and compassion).”<sup>1</sup>

٣. قَالَ الْعَلَامَةُ ابْنُ الْجُوزِيِّ (م ٥٧٩هـ) فِي تَفْسِيرِ الْآيَةِ رَقْم ٤١ مِنْ سُورَةِ التَّوْبَةِ - ﴿وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ﴾:

قَالَ الْقَاضِي أَبُو يَعْلَى: أَوْجَبَ الْجِهَادَ بِالنَّالِ وَالنَّفْسِ جَمِيعًا، فَمَنْ كَانَ لَهُ مَالٌ وَهُوَ مَرِيضٌ أَوْ مُقْعَدٌ أَوْ ضَعِيفٌ لَا يَصْلُحُ لِلْقِتَالِ فَعَلَيْهِ الْجِهَادُ بِمَالِهِ بِأَنْ يُعْطِيَهُ غَيْرَهُ، فَيَغْزُو بِهِ كَمَا يَلْزَمُهُ الْجِهَادُ بِنَفْسِهِ، إِذَا كَانَ قَوِيًّا. وَإِنْ كَانَ لَهُ مَالٌ وَقُوَّةٌ فَعَلَيْهِ الْجِهَادُ بِالنَّفْسِ وَالْمَالِ. وَمَنْ كَانَ مُعْدَمًا عَاجِزًا فَعَلَيْهِ الْجِهَادُ بِالنَّصِاحِ

<sup>1</sup> •Al-Sam'ānī, *al-Tafsīr al-Qur'ān*, 3:457.



لِلَّهِ وَرَسُولِهِ ﷺ لِقَوْلِهِ: ﴿وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾، [التوبة، ٩/ ٩١].

3. 'Allāma Ibn al-Jawzī (d. 579 AH) has written in his commentary on the verse 41 of *sūra al-Tawba*—﴿*wa jāhidū bi amwālikum wa anfusikum*﴾ And fight in the cause of Allah with your material and human resources:

“Qaḍī Abū Ya‘lā said: ‘Allah ﷻ has prescribed *jihād bi’l māl* and *jihād bi’n-nafs* for all the Muslims. Therefore, whoever has material resources but is sick, dependent or debilitated and is devoid of fitness to fight (for defence against an aggressive attack) should strive to resolve the economic deadlock of the indigent through his material resources by way of providing his wealth (to someone who is physically fit to defend his country and nation and enable him) to fight. *Jihād bi’n-nafs* too is obligatory. Whoever is affluent as well as physically strong, both *jihād bi’n-nafs* and *jihād bi’l māl* are incumbent upon him. However, if a person is poor and destitute, he is required to strive for well-wishing (employing his human resources in social services) for the sake of Allah ﷻ and His Prophet, as Allah ﷻ has revealed in *sūra al-Tawba*: ﴿Nor on those who are not so (affluent) that they may spend, while they are most sincerely and truly devoted to Allah and His Messenger (ﷺ)﴾. [Q.9:91].”<sup>1</sup>

٤. قَالَ الْإِمَامُ فَخْرُ الدِّينِ الرَّازِيُّ (م ٦٠٦هـ) فِي تَفْسِيرِ الْآيَةِ رَقْم ٩٥ مِنْ سُورَةِ النَّسَاءِ - ﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾ -

<sup>1</sup> •Ibn al-Jawzī, *Zād al-masīr*, 3:443.

بِأَنَّ لِلْجِهَادِ أَقْسَامًا مُخْتَلِفَةً:

وَلَا يُمْكِنُ أَنْ يَكُونَ الْمُرَادُ مِنْ هَذَا الْمُجَاهِدِ هُوَ: الْمُجَاهِدُ  
بِالسَّالِ وَالنَّفْسِ فَقَطْ، وَإِلَّا حَصَلَ التَّكَرَّارُ. فَوَجَبَ أَنْ يَكُونَ  
الْمُرَادُ مِنْهُ مَنْ كَانَ مُجَاهِدًا عَلَى الْإِطْلَاقِ فِي كُلِّ الْأُمُورِ أَعْنَى فِي  
عَمَلِ الظَّاهِرِ وَهُوَ الْجِهَادُ بِالنَّفْسِ وَالسَّالِ وَالْقَلْبِ، وَهُوَ أَشْرَفُ  
أَنْوَاعِ الْمُجَاهَدَةِ.

4. Imam Fakhr al-Dīn al-Rāzī (d. 606 AH) has demonstrated different kinds of jihad in his commentary on the verse 95 of *sūra al-Nisā*—*«wa faddal-Allāh-u'l mujāhidīn-a 'al'l qā'idīn-a ajr-an 'azīma-n»*. He has bestowed the merit of excellence with a mighty reward (and bounty) on those who strive hard over those who stay behind:

“The striver against the lower self and the striver in charity do not totally represent a striver, or it will succumb to repetition. It is, therefore, required to construe it as someone who is an all-inclusive striver. It refers to evident and manifest striving that comprises *jihād bi'n-nafs*, *jihād bi'l māl* and *jihād bi'l qalb*—the striving more valuable than all its kinds—striving with hearts (seeking the well-being of people through goodness, sincerity and humanitarian pursuits).”<sup>1</sup>

٥. قَالَ ابْنُ تَيْمِيَّةَ (٧٢٨هـ) مُبَيِّنًا الْأَقْسَامَ السَّتَّةَ لِلْجِهَادِ:

الْجِهَادُ إِمَّا أَنْ يَكُونَ بِالْقَلْبِ كَالْعَزْمِ عَلَيْهِ، أَوْ بِالدَّعْوَةِ إِلَى  
الْإِسْلَامِ وَشَرَائِعِهِ، أَوْ بِإِقَامَةِ الْحُجَّةِ عَلَى الْمُبْطِلِ، أَوْ بِبَيَانِ الْحَقِّ

<sup>1</sup> •Al-Rāzī, *al-Tafsīr al-kabīr*, 11:9.

وَأَزَالَةَ الشُّبْهَةِ، أَوْ بِالرَّأْيِ وَالتَّدْبِيرِ فِيمَا فِيهِ نَفْعُ الْمُسْلِمِينَ، أَوْ  
بِالْقِتَالِ بِنَفْسِهِ. فَيَجِبُ الْجِهَادُ بِغَايَةِ مَا يُمَكِّنُهُ.

5. Ibn Taymiyya (d. 728 AH) has mentioned six kinds of jihad:

“(There are different modes of jihad.) One can strive (execute jihad) by heart, like having a resolve or resorting to jihad, or striving to invite to Islam and its commandments. It is also an act of striving to establish a proof against the wrongdoers. Removing doubts and ambiguities and clarifying and elucidating the truth too is a form of jihad. Another means of striving relates to pondering with concern over ways and devising stratagems that can profit the Muslims, or finally resorting to fight back invading forces coming in their way. In a nutshell, by whatever means, striving is mandatory to take on.”<sup>1</sup>

٦. قَالَ الْإِمَامُ ابْنُ الْحَاجِّ الْمَلِكِيُّ (م ٧٣٧هـ) بَأَنَّ لِلْجِهَادِ قِسْمَيْنِ  
أَسَاسِيَيْنِ: الْجِهَادَ الْأَكْبَرَ وَالْجِهَادَ الْأَصْغَرَ:

إِنَّ الْجِهَادَ يَنْقَسِمُ إِلَى قِسْمَيْنِ: جِهَادٌ أَصْغَرُ وَجِهَادٌ أَكْبَرُ.  
فَالْجِهَادُ الْأَكْبَرُ هُوَ جِهَادُ النَّفْسِ لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:  
هَبْطُكُمْ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ. ... وَالْجِهَادُ

<sup>1</sup> • Aḥmad b. Ghunaym al-Nafrāwī (d. 1126 AH), *al-Fawākīh al-Dawānī*, 2:879.

This definition through the link of Ibn Taymiyya was also copied by a well renowned jurist of anbalī school of law, Maṣṣūr b. Yūnus b. Ṣalāḥ al-Dīn al-Buhūtī, in *Kashshāf al-qināʿ ‘an matn al-iqnāʿ*, 3:36 [printed in Cairo in 1968]. A similar definition is also available in Ibn Taymiyya’s *Majmūʿ al-Fatāwa*, 5:38 (Beirut: Dār al-Fikr, 1980 CE).

الْأَصْغَرُ، وَهُوَ جِهَادُ أَهْلِ الْكُفْرِ وَالْعِنَادِ.

6. Imam Ibn al- ājj al-Mālikī (d. 737 AH) has written in his discourse on the two basic kinds of jihad: *al-jihād al-akbar* [first-rate] and *al-jihād al-aṣghar* [second-rate]:

“There are two kinds of jihad: *al-jihād al-aṣghar* and *al-jihād al-akbar*. *Al-Jihād al-akbar* [or first-rate, supreme] refers to *jihād bi'n-nufūs* or striving against one's own ill-commanding self. It is premised on this holy saying of the exalted Prophet ﷺ: ‘You have returned from a second-rate (*aṣghar*) jihad to the first-rate (*akbar*) or supreme jihad (*al-jihād al-akbar*).’ As for *al-jihād al-aṣghar*, it portends striving (in defence) against the disbelievers, antagonists and aggressors.”<sup>1</sup>

٧. قَالَ الْإِمَامُ ابْنُ الْحَاجِّ الْمَالِكِيُّ (م٧٣٧هـ) فِي مَقَامٍ آخَرَ بِأَنَّ هُنَاكَ الْأَقْسَامَ الْأَرْبَعَةَ الْأُخْرَى لِلْجِهَادِ:

الْجِهَادُ يَنْقَسِمُ عَلَى أَرْبَعَةِ أَقْسَامٍ: جِهَادٌ بِالْقَلْبِ، وَجِهَادٌ بِاللِّسَانِ، وَجِهَادٌ بِالْيَدِ، وَجِهَادٌ بِالسَّيْفِ.

فَالْجِهَادُ بِالْقَلْبِ: جِهَادُ الشَّيْطَانِ، وَجِهَادُ النَّفْسِ عَنِ الشَّهَوَاتِ وَالْمُحَرَّمَاتِ. قَالَ اللَّهُ تَعَالَى: ﴿وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ [النازعات، ٧٩/٤٠-٤١].

وَجِهَادُ اللِّسَانِ: الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَمِنْ ذَلِكَ مَا أَمَرَ اللَّهُ ﷻ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِهِ مِنْ

<sup>1</sup> • Ibn al- ājj al-Mālikī, *al-Madkhal*, 3:2.



جِهَادِ الْمُنَافِقِينَ لِأَنَّهُ عَزَّ وَجَلَّ قَالَ: ﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَعْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾ [التوبة، ٩/ ٧٣]. فَجَاهَدَ الْكُفَّارَ بِالسَّيْفِ وَجَاهَدَ الْمُنَافِقِينَ بِاللِّسَانِ، لِأَنَّ اللَّهَ تَعَالَى مَهَاهُ أَنْ يَعْمَلَ بِعِلْمِهِ فِيهِمْ فَيَقِيمَ الْحُدُودَ عَلَيْهِمْ.

وَجِهَادُ الْيَدِ: زَجْرُ ذَوِي الْأَمْرِ أَهْلِ الْمَنَائِرِ عَنِ الْمُنْكَرِ وَالْبَاطِلِ وَالْمَعَاصِي وَالْمُحَرَّمَاتِ وَعَنْ تَعْطِيلِ الْفَرَائِضِ وَالْوَاجِبَاتِ بِالْأَدَبِ وَالضَّرْبِ عَلَى مَا يُؤَدِّي إِلَيْهِ الْأَجْنِهَادُ فِي ذَلِكَ. وَمِنْ ذَلِكَ إِقَامَتُهُمُ الْحُدُودَ عَلَى الْقَذْفَةِ الزُّنَاةِ وَشَرَبَةِ الْخَمْرِ.

ثُمَّ أَوَّلُ مَا يَحْتَاجُ إِلَيْهِ فِي مُجَاهَدَتِهِ الزُّهْدُ فِي الدُّنْيَا لِأَنَّ مُحَبَّتَهَا وَالْعَمَلَ عَلَى تَحْصِيلِهَا مَعَ وُجُودِ شَغَفِ الْقَلْبِ بِهَا يُعْمَى عَنْ أُمُورِ الْآخِرَةِ، وَيَطْمَسُ الْقَلْبُ، وَيُكْثِرُ فِيهِ الْوَسَاوِسَ وَالتَّرَعَّاتِ.

7. Imam Ibn al- ājj al-Mālikī (d. 737 AH), elaborating four kinds of jihad, has written elsewhere:

“Jihad has been divided into four categories: *jihād bi'l qalb* (purification of heart and soul), *jihād bi'l lisān* (striving through verbal communication—discourse and oration), *jihād bi'l yad* (serving humanity) and *jihād bi's-sayf* (striving with arms—a military option).

*Jihād bi'l qalb* implies striving against Satan and

one's own lower self, in that lusts and base desires are reigned in, hobbled and prevented from prohibitions. Allah ﷻ has revealed: *﴿wa naha'n-nafs-a 'ani'l hawā, fa inna'l jannat-a hiy-a'l ma'wā﴾* And he who forbade (his ill-commanding) self its appetites and lusts, Paradise will surely be (his) abode. [Q.79:40–41.]

*Jihād bi'l lisān* signifies enjoining righteousness and forbidding evil by means of verbal communication. This is the same jihad Allah ﷻ ordained his Beloved Messenger ﷺ to apply to hypocrites. Allah ﷻ has said: *﴿yā ayyuh-a'n nabiyy-u jāhid'l kuffār-a wa'l munāfiqīn-a waghluz 'alayhim, wa ma'wāhum jahannam-u, wa bi'sa'l mašīr-u﴾* O (Glorious) Messenger! Fight against the disbelievers and the hypocrites, and treat them harshly (for violating peace, creating disorder and committing militancy and aggression). And Hell is their abode and that is an evil abode. [Q.9:73.] The Prophet ﷺ strived against the disbelievers (launching a defensive military strategy to establish peace, consequent upon their aggressive onslaughts and posture). This was an armed striving. However, striving against the hypocrites (due to their conspiracies and inimical manoeuvres) remained confined only to discourse, oration, dialogue and negotiations—verbal communication—for Allah ﷻ forbade him the enforcement of (legal) knowledge against them and subjecting them to the prescribed punishments.

*Jihād bi'l yad* alludes to striving by force, or taking punitive/disciplinary action or even using military option against militants, miscreants, vandals, corruption masters and anti-social elements.

Those who corrupt the system and ruin public life and civil society and halt productivity and creativity in all the sectors of national life have to be fettered in penal procedures and taken to task. The juristic reasoning (*ijtihad*) focuses light on the path to tread. Prescribing legal punishment for the slanderers, malefactors and drunkards by the rulers also belongs to the same category.

Above all, a striver needs to go austere, renouncing the tempting worldly pursuits. The worldly craze and chasing its luxuries and extravagances with a maddening ambition blindfolds one from the Next World and its hard reckoning. The light in the heart is put out, augmenting evil-mongering, satanic whispering and inclination towards transgression.<sup>1</sup>

٨. قَالَ الْإِمَامُ الدَّهَبِيُّ (م ٥٧٤٨هـ) بِأَنَّ ابْنَ حَزْمٍ قَسَمَ الْجِهَادَ إِلَى ثَلَاثَةِ أَقْسَامٍ:

وَقَالَ ابْنُ حَزْمٍ: وَالْجِهَادُ ثَلَاثَةٌ أَقْسَامٍ: أَعْلَاهَا: الدُّعَاءُ إِلَى اللَّهِ  
بِاللِّسَانِ؛ وَثَانِيهَا: الْجِهَادُ عِنْدَ الْبَأْسِ بِالرَّأْيِ وَالتَّدْبِيرِ؛ وَالثَّالِثُ:  
الْجِهَادُ بِالْيَدِ.

8. Imam al-Dhahabī (d. 748 AH) has described three kinds of jihad with reference to Ibn Ḥazm:

“Ibn azm said: ‘There are three kinds of jihad. The first most superior one is to invite people to Allah ﷻ through verbal communication (discourse and oration). The second employs a precautions war strategy in the event of war (against militancy, rebellion and imposed war (to ensure minimum

<sup>1</sup> •Ibid., 3:66-67.

loss of life). The third kind allows to go for military option (in defensive war against combatant groups and militant insurgents).”<sup>1</sup>

٩. قَالَ ابْنُ الْقَيِّمِ (م ٧٥١هـ) فِي زَادِ الْمَعَادِ فِي صَدَدِ أَفْسَامِ الْجِهَادِ:  
وَكَانُوا مَعَهُ بِأَرْوَاحِهِمْ وَبِدَارِ الْهَجْرَةِ بِأَشْبَاحِهِمْ. وَهَذَا مِنَ  
الْجِهَادِ بِالْقَلْبِ، وَهُوَ أَحَدُ مَرَاتِبِهِ الْأَرْبَعِ: وَهِيَ الْقَلْبُ وَاللِّسَانُ  
وَالْمَالُ وَالْبَدَنُ. وَفِي الْحَدِيثِ: جَاهِدُوا الْمُشْرِكِينَ بِاللِّسَانِ  
وَقُلُوبِكُمْ وَأَمْوَالِكُمْ.

9. Ibn al-Qayyim (d. 751 AH) has written in his book *Zād al-ma'ād* (3:571) with reference to the division of jihad:

“And they were with him with their total beings (their heart and soul and were in high spirits). This is from *jihād bi'l qalb*, which is one of the four levels of jihad. They are: (striving) by heart; (striving) by tongue; (striving) by wealth; and (striving) physically. The hadith also describes: ‘Strive against polytheists by your tongue (to invite them towards the truth), by your hearts (for their well-being), and by your affluence (to create the bond of love amongst their hearts).”<sup>2</sup>

١٠. قَالَ ابْنُ حَجَرٍ الْعَسْكَلَانِيُّ (م ٨٥٢هـ) فِي صَدَدِ لَفْظِ الْجِهَادِ:  
وَالْجِهَادُ بِكَسْرِ الْجِيمِ، أَصْلُهُ لُغَةٌ الْمَشَقَّةُ، يُقَالُ: جَهَدْتُ  
جِهَادًا بَلَغْتُ الْمَشَقَّةَ، وَيُطْلَقُ أَيْضًا عَلَى مُجَاهَدَةِ النَّفْسِ

<sup>1</sup> • Al-Dhahabī, *al-Muntaqā min minhāj al-ī-tidāl*, 1:512.

<sup>2</sup> • Ibn al-Qayyim, *Zād al-ma'ād*, 3:571.



وَالشَّيْطَانِ وَالْفُسَاقِ. فَأَمَّا مُجَاهَدَةُ النَّفْسِ فَعَلَى تَعَلُّمِ أُمُورِ الدِّينِ،  
ثُمَّ عَلَى الْعَمَلِ بِهَا، ثُمَّ عَلَى تَعْلِيمِهَا. وَأَمَّا مُجَاهَدَةُ الشَّيْطَانِ فَعَلَى  
دَفْعِ مَا يَأْتِي بِهِ مِنَ الشُّبُهَاتِ، وَمَا يُزَيِّنُهُ مِنَ الشَّهَوَاتِ. وَأَمَّا  
مُجَاهَدَةُ الْكُفَّارِ فَتَقَعُ بِالْيَدِ وَالسَّالِ وَاللِّسَانِ وَالْقَلْبِ. وَأَمَّا  
مُجَاهَدَةُ الْفُسَاقِ فَبِالْيَدِ ثُمَّ اللِّسَانِ ثُمَّ الْقَلْبِ.

9. Ibn ʿajar al-ʿAsqalānī (d. 852 AH) described the following semantic shades of jihad:

“The word *jihad* is pronounced in Arabic with a *ji* vowel sound that lexically denotes to ‘strive’ or perform ‘strenuous labour’. *Jahadt-u jihādan* means ‘I strived hard’. On the affective side, it connotes to conquer and control violent lusts and desires of the lower self, fight back Satan and defeat the defiant and disobedient. On the cognitive side, it signifies to learn the religious logic and disciplines, put them into practice and disseminate among others. As for *jihad* against Satan, it portends abstaining from doubts he creates and leanings he makes attractive and alluring. When we execute *jihad* against the disbelievers, we accomplish it with physical dynamism, spending wealth, communication and strength of faith at heart. *Jihad* against the defiant employs physical strength and steadfastness, logic and expression and firm resolve in the heart.”<sup>1</sup>

<sup>1</sup> • Ibn ʿajar al-ʿAsqalānī, *Fath al-bārī*, 6:3.

الْبَابُ الثَّانِي

الْجِهَادُ بِالنَّفْسِ

CHAPTER TWO

*JIHĀD BI'N-NAFS*—STRUGGLE  
AGAINST SELF

[A SPIRITUAL DIMENSION]

## QUR'ĀN

١. ﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ

الْعَالَمِينَ﴾

﴿And whoever strives hard (for the cause of truth) strives for his own (benefit). Surely, Allah is independent of (the obedience, submission and struggles) of all the worlds.﴾<sup>1</sup>

٢. ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ

الْمُحْسِنِينَ﴾

﴿And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways, and verily Allah blesses the men of spiritual excellence with His companionship.﴾<sup>2</sup>

## HADITH

### 2.1 THE REAL STRIVER STRIVES AGAINST THE LOWER SELF

١-٥/١. عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ.

<sup>1</sup> Qur'ān 29:6.

<sup>2</sup> Ibid., 29:69.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ حِبَّانَ، وَقَالَ التِّرْمِذِيُّ:  
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

1-5/1. According to Fuḍāla b. 'Ubayd ؓ: "I heard Allah's Messenger ﷺ say:

'The (great) striver is the one who strives against his own self (i.e., lusts, indulgences and luxurious pursuits).'"<sup>1</sup>

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn ʿibbān. According to al-Tirmidhī, "This is a fine authentic tradition."

(۲) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ؓ، قَالَ: أَوَّلُ مَا تُنْكِرُونَ مِنْ  
جِهَادِكُمْ أَنْفُسَكُمْ.

ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ فِي جَامِعِ الْعُلُومِ وَالْحِكَمِ.

2. According to 'Alī b. Abī Ṭālib ؓ:

"(In the future) the first thing you refuse will be the striving against your (ill-commanding) selves."<sup>2</sup>

Cited by Ibn Rajab al-anbalī in *Jāmi' al-ʿulūm wa'l-ḥikam*.

(۳) وَقَالَ الْإِمَامُ ابْنُ بَطَّالٍ فِي شَرْحِ صَحِيحِ الْبُخَارِيِّ: قَالَ

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:20 §23996. •al-Tirmidhī in *al-Sunan*, 4:165 §1621. •al-Bazzār in *al-Musnad*, 2:156 §3753. •al-ākīm in *al-Mustadrak*, 2:156 §2637. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 10:484 §4624. •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 18:256 §641. •Abū ʿAwāna in *al-Musnad*, 4:496 §7463. •al-Bayhaqī in *al-Zuhd al-kabīr*, p. 163 §369.

<sup>2</sup> Cited by •Ibn Rajab al-anbalī in *Jāmi' al-ʿulūm wa al-ḥikam*, p. 196.



عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام: أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمْ جِهَادُ  
أَنْفُسِكُمْ.

3. Imam Ibn Baṭṭāl has elaborated in the commentary on *Ṣaḥīḥ al-Bukhārī*:

“According to ‘Alī b. Abī Ṭālib عليه السلام: ‘The first thing that will be lost (discarded) from your (practice of) *Dīn* is striving against your own selves.’”<sup>1</sup>

(٤) عَنْ حَنَّانِ بْنِ خَارِجَةَ، قَالَ: قُلْتُ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ! مَا  
تَقُولُ فِي الْهِجْرَةِ وَالْجِهَادِ؟ قَالَ: ابْدَأْ بِنَفْسِكَ، فَأَعِزُّهَا؛ وَابْدَأْ  
بِنَفْسِكَ، فَجَاهِدْهَا.

رَوَاهُ الطَّبَالِيسِيُّ وَالْبَيْهَقِيُّ وَذَكَرَهُ ابْنُ رَجَبٍ الْحَنَبِيُّ فِي  
جَامِعِ الْعُلُومِ وَالْحِكَمِ وَالْمِزِّي فِي التَّهْذِيبِ وَالْعَسْقَلَانِيُّ فِي  
الْمَطَالِبِ.

4. According to Ḥannān b. Khārīja:

“I submitted: ‘O ‘Abd Allāh b. ‘Umar! What is your opinion about migration and jihad?’ He replied: ‘Start it from your (lower) self and strive against it; then again start from your (ill-commanding) self and keep striving against it.’”<sup>2</sup>

Reported by al-Ṭayālīsī and al-Bayhaqī and cited by

<sup>1</sup> •Ibn Baṭṭāl, *Sharḥ Ṣaḥīḥ al-Bukhārī*, 10:210–211.

<sup>2</sup> Set forth by •al-Ṭayālīsī in *al-Musnad*, p. 300 §2277. •al-Bayhaqī in *al-Zuhd al-kabīr*, 162–163 §368. •Ibn Rajab al-anbalī in *Jāmi‘ al-‘ulūm wa al-ḥikam*, p. 196, and also in *Sharḥ ḥadīth Labbayk*, p. 128. •al-Mizzī in *Tahdhīb al-kamāl*, 7:426. •Ibn ‘ajar al-‘Asqalānī in *al-Maṭālib al-‘ālīya*, 9:238 §1928.

Ibn Rajab al-anbalī in *Jāmi' al-ʿulūm wa'l hikam*, al-Mizzī in *Tahdhīb al-kamāl* and Ibn ʿajar al-ʿAsqalānī in *al-Maṭālib al-ʿāliya*.

(٥) قَالَ الْإِمَامُ سُفْيَانُ الثَّوْرِيُّ: إِنَّمَا عَدُوُّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ. فَقَاتِلْ هَوَاكَ أَشَدَّ مِمَّا تُقَاتِلُ عَدُوَّكَ.  
ذَكَرَهُ ابْنُ بَطَّالٍ فِي شَرْحِ صَحِيحِ الْبُخَارِيِّ.

5. According to Imam Sufyān al-Thawrī:

“Indeed, your enemy is the same (lower) self that lies between your sides. Strive against your lusts and appetites far more spiritedly than you do (in the battle) against your foe.”<sup>1</sup>

Cited by Ibn Baṭṭāl in *Sharḥ Ṣaḥīḥ al-Bukhārī*.

## 2.2 STRIVING AGAINST (LOWER) SELF IS SUPREME JIHAD

٢/٦. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ قَوْمٌ غُرَاةٌ، فَقَالَ: قَدِمْتُمْ خَيْرَ مَقْدَمٍ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ. قِيلَ: وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: مُجَاهَدَةُ الْعَبْدِ هَوَاهُ.

رَوَاهُ الْبَيْهَقِيُّ فِي الزُّهْدِ وَالْحُطَيْنِ الْبَغْدَادِيُّ وَابْنُ عَسَاكِرَ.

6/2. According to Jābir:

“A group of conquerors returned from a battle and came to Allah’s Messenger ﷺ. He said to them: ‘Congratulations on your return from the secondary jihad (fighting in the battlefield) to the supreme jihad (striving against the lower

<sup>1</sup> Ibn Baṭṭāl, *Sharḥ Ṣaḥīḥ al-Bukhārī*, 10:210.

self).’ It was submitted: ‘What is the supreme jihad?’ He said: ‘Striving against lusts and appetites of (the ill-commanding) self.’”<sup>1</sup>

Reported by al-Bayhaqī in *al-Zuhd al-kabīr* and al-Khaṭīb al-Baghdādī and Ibn ‘Asākir.

٧-١٠/٣. وَفِي رِوَايَةٍ لِلْغَزَالِيِّ فِي الْإِحْيَاءِ: قَالَ نَبِينَا ﷺ لِقَوْمٍ قَدِمُوا مِنْ الْجِهَادِ: مَرْحَبًا بِكُمْ! قَدِمْتُمْ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ النَّفْسِ.

7-10/3. According to the wording of a tradition reported by al-Ghazālī in *al-Ihyā’*:

“Our Prophet ﷺ greeted people who returned from a battle: ‘Congratulations! You have returned from a lesser (*al-jihād al-aṣghar*) to a supreme jihad (*al-jihād al-akbar*).’ It was submitted: ‘O Messenger of Allah! What is the supreme jihad?’ He said: ‘Combating the desires and lusts.’”<sup>2</sup>

(٨) قَالَ إِبْرَاهِيمُ بْنُ أَبِي عَلْقَمَةَ لِقَوْمٍ جَاءُوا مِنَ الْغَزْوِ: قَدْ جِئْتُمْ مِنَ الْجِهَادِ الْأَصْغَرِ، فَمَا فَعَلْتُمْ فِي الْجِهَادِ الْأَكْبَرِ؟ قَالُوا: وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ الْقَلْبِ.

ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ فِي جَامِعِ الْعُلُومِ وَالْحِكَمِ.

8. Ibrāhīm b. Abī ‘Alqama said to the conquerors

<sup>1</sup> Set forth by •Al-Bayhaqī in *al-Zuhd al-kabīr*, p. 165 §373. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 13:523. •Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*, 6:438. •Ibn Rajab al-anbalī in *Jāmi‘ al-‘ulūm wa al-ḥikam*, p. 196. •al-Mizzī in *Tahdhīb al-kamāl*, 2:144. •al-Suyūtī in *Sharḥ Sunan Ibn Mājah*, 1:282 §3934.

<sup>2</sup> Set forth by •al-Ghazālī in *Ihyā’ ‘ulūm al-Dīn*, 3:66.

of a battle: "You have returned from a secondary jihad (*al-jihād al-aṣghar*); now (it remains to be seen) what you have done regarding the supreme jihad (*al-jihād al-akbar*)." They asked: "What is the supreme jihad (*al-jihād al-akbar*)?" He replied: "Striving by heart (that is performed against the base desires of the ill-commanding self)."<sup>1</sup>

Cited by Ibn Rajab al-anbalī in *Jāmi' al-'ulūm wa al-ḥikam*.

(٩) قَالَ الْإِمَامُ ابْنُ الْمُقَفَّعِ: أَعْظَمُ الْجِهَادِ جِهَادُ الْمَرْءِ نَفْسَهُ.

ذَكَرَهُ الْإِمَامُ الرَّائِغُ الْأَصْفَهَانِيُّ فِي الْمَحَاضِرَاتِ.

9. According to Imam Ibn al-Muqaffa':

"The greatest jihad is striving against one's lusts (i.e., base desires and lower appetites)."<sup>2</sup>

Cited by al-Rāghib al-Aṣfahānī in *al-Muḥāḍarāt*.

(١٠) قَالَ الْإِمَامُ ابْنُ بَطَّالٍ فِي شَرْحِ صَحِيحِ الْبُخَارِيِّ: جِهَادُ

الْمَرْءِ نَفْسَهُ هُوَ الْجِهَادُ الْأَكْمَلُ.

ذَكَرَهُ الْعَيْنِيُّ فِي الْعُمْدَةِ وَابْنُ حَجَرٍ الْعَسْقَلَانِيُّ فِي الْفَتْحِ.

10. Imam Ibn Baṭṭāl maintains in the commentary on *Sharḥ Ṣaḥīḥ al-Bukhārī*:

"Striving against the desires of one's self is the most perfect jihad."<sup>3</sup>

<sup>1</sup> Set forth by •Ibn Rajab al-anbalī in *Jāmi' al-'ulūm wa al-ḥikam*, p. 196.

<sup>2</sup> Set forth by •al-Rāghib al-Aṣfahānī in *Muḥāḍarāt al-udabā' wa muḥāwarāt al-shu'arā' wa al-bulaghā'*, 1:613.

<sup>3</sup> •Ibn Baṭṭāl, *Sharḥ Ṣaḥīḥ al-Bukhārī*, 10:210. •al-Aynī, *Umda al-*



Cited by Badr al-Dīn al-ʿAynī in *ʿUmda al-qārī* and Ibn ʿajar al-ʿAsqalānī in *Faṭḥ al-bārī*.

٤ / ١١. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَعْدُونَ الصُّرْعَةَ فِيكُمْ؟ قَالَ: قُلْنَا: الَّذِي لَا يَصْرَعُهُ الرَّجَالُ. قَالَ: لَيْسَ بِذَلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.  
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

11/4. According to ʿAbd Allāh b. Masʿūd رضي الله عنه, Allah's Messenger ﷺ said:

“Whom do you consider the champion wrestler amongst you?” According to the narrator, it was submitted: “The one who people cannot defeat.” He said: “Not he, but a champion wrestler is the one who can exercise self-control when in rage (who defeats his own wrath).”<sup>1</sup>

Agreed upon and this is the wording of Muslim.

٥ / ١٢. وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى وَمَالِكٌ.

12/5. Al-Bukhārī's report reads:

*qārī sharḥ Ṣaḥīḥ al-Bukhārī*, 23:87. •Ibn ʿajar al-ʿAsqalānī, *Faṭḥ al-Bārī*, 11:338.

<sup>1</sup> Set forth by •Al-Bukhārī in *al-Ṣaḥīḥ*, 5:2267 §5763. •Muslim in *al-Ṣaḥīḥ*, 4:2014 §2609. •Aḥmad b. anbal in *al-Musnad*, 1:382 §3626. •Abū Dāwūd in *al-Sunan*, 4:248 §4779. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 7:214 §2950. •Ibn Abī Shayba in *al-Muṣannaf*, 5:216 §25378. •Abū Yaʿlā in *al-Musnad*, 9:96 §5162. •al-Bayhaqī in *al-Sunan al-kubrā*, 4:68 §6937 & 10:235 §20874.

“Allah’s Messenger ﷺ said: ‘The wrestling champion is not the one who conquers (the other wrestlers in the ring) but the one who reins in his ire.’”<sup>1</sup>

Reported by al-Bukhārī, Aḥmad, al-Nasā’ī in *al-Sunan al-kubrā* and Mālik.

٦/١٣. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْجِهَادِ أَفْضَلُ؟  
قَالَ: أَنْ تُجَاهِدَ نَفْسَكَ وَهَوَاكَ فِي ذَاتِ اللَّهِ ﷻ.  
رَوَاهُ أَبُو نُعَيْمٍ وَالْقَزْوِينِيُّ وَابْنُ عَسَاكِرَ.

13/6. According to Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ:

“I submitted to Allah’s Messenger ﷺ: ‘Which kind of jihad is most superior?’ He said: ‘It is to strive in the way of Allah ﷻ against your lower self and its lusts.’”<sup>2</sup>

Reported by Abū Nu‘aym, al-Qazwīnī and Ibn ‘Asākir.

٧/١٥-١٤. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْجِهَادِ  
أَنْ يُجَاهِدَ الرَّجُلُ نَفْسَهُ فِي اللَّهِ وَهَوَاهُ.

<sup>1</sup> Set forth by •Al-Bukhārī in *al-Ṣaḥīḥ*, 5:2267 §5763. •Aḥmad b. anbal in *al-Musnad*, 2:236, 268, 517 §7218, 7628, 10713. •al-Nasā’ī in *al-Sunan al-kubrā*, 6:105 §10226, 10228. •Mālik in *al-Muwattā*, 2:906 §1613. •‘Abd al-Razzāq in *al-Muṣannaf*, 11:188 §20287. •al-Bayhaqī in *al-Sunan al-kubrā*, 10:241 §20915. •al-Ṭabarānī in *Musnad al-shāmiyyīn*, 3:25 §1730, 4:184 §3066.

<sup>2</sup> Set forth by •Abū Nu‘aym in *Ḥilya al-awliyā’ wa ṭabaqāt al-aṣfiyā’*, 2:249. •al-Qazwīnī in *al-Tadwīn fī akhbār Qazwīn*, 3:133. •Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*, 48:429. •al-Suyūṭī in *Jam‘ al-jawāmi‘* generally known as *al-Jāmi‘ al-kabīr*, 1:745 §137, 3807. •al-Hindī in *Kanz al-‘ummāl fī Sunan al-aqwāl wa al-af‘āl*, 4:185 §11265. •al-Albānī graded it sound in *Silsila al-aḥādīth al-ṣaḥīḥa*, 3:483 §1496.

رَوَاهُ ابْنُ النَّجَّارِ كَمَا قَالَ السُّيُوطِيُّ وَالْهِنْدِيُّ وَالْمُنَاوِيُّ.

14-15/7. Abū Dharr al-Ghifārī رضي الله عنه also reported:

“Allah’s Messenger ﷺ said: ‘The most excellent jihad is to strive against the (ill-commanding) self and its lusts in the pursuit of Allah’s pleasure.’”<sup>1</sup>

Reported by Ibn al-Najjār, as mentioned by al-Suyūṭī, al-Hindī and al-Munāwī.

(١٥) قَالَ الْمَلَا عَلِيُّ الْقَارِيُّ الْحَنَفِيُّ فِي شَرْحِ هَذَا الْحَدِيثِ:  
وَهُوَ الْجِهَادُ الْأَكْبَرُ، الَّذِي يَتَرْتَّبُ عَلَيْهِ الْجِهَادُ الْأَصْغَرُ، وَمِنْهُ  
كَلِمَةُ الْحَقِّ عِنْدَ ظَالِمٍ لِلْخَلْقِ.

15. Al-Mullā ‘Alī al-Qārī al-anafī has interpreted this hadith report:

“And this is supreme jihad from which ensues secondary jihad. Moreover, saying a word of truth before a tyrant ruler also results from the same jihad.”<sup>2</sup>

١٦-٢٣/٨. عَنْ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ  
الْجِهَادِ مَنْ جَاهَدَ نَفْسَهُ فِي ذَاتِ اللَّهِ ﷻ.

رَوَاهُ الْحَكِيمُ التِّرْمِذِيُّ وَالْمَرْوَزِيُّ وَرَوَاهُ الطَّبْرَانِيُّ كَمَا  
قَالَ الْهِنْدِيُّ وَذَكَرَهُ الْمُنَاوِيُّ.

<sup>1</sup> Set forth by •Ibn al-Najjār as said by al-Suyūṭī in *Jāmi‘ al-aḥādīth*, 2:13-14 §3501. •al-Munāwī in *Fayḍ al-qadīr*, 2:31. •al-Albānī graded it sound in *Silsila al-aḥādīth al-ṣaḥīḥa*, 3:483 §1496.

<sup>2</sup> •Al-Mullā ‘Alī al-Qārī, *Sharḥ Musnad Abī anīfa*, p. 371.

16-23/8. According to Ibn 'Amr رضي الله عنه:

"Allah's Messenger ﷺ said: 'He who strives against the base desires of (ill-commanding) for the sake of Allah ﷻ performs the best jihad.'"<sup>1</sup>

Reported by al- akīm al-Tirmidhī and al-Marwazī, and by al-Ṭabarānī also as mentioned by al-Hindī and cited by al-Munāwī.

(١٧) قَالَ الْحَسَنُ: أَفْضَلُ الْجِهَادِ مُحَالَفَةُ الْهَوَى.

ذَكَرَهُ الْبَغَوِيُّ فِي الْمَعَالِمِ وَأَبُو الْمُظَفَّرِ السَّمْعَانِيُّ فِي التَّفْسِيرِ.

17. According to al- asan al-Baṣrī:

"The antagonism towards one's own (ill-commanding) self is the most virtuous jihad."<sup>2</sup>

Cited by al-Baghawī in *Ma'ālim al-tanzīl* and Abū al-Muẓaffar al-Sam'ānī in *Tafsīr al-Qur'ān*.

(١٨) عَنْ أَبِي الْحَسَنِ الْمَدَائِنِيِّ، قَالَ: قَالَ رَجُلٌ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ! أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: جِهَادُكَ هَوَاكَ.  
ذَكَرَهُ ابْنُ الْجَوْزِيِّ فِي الدَّمِّ.

18. According to Abū al- asan al-Madā'inī,

"A person asked al- asan al-Baṣrī: 'O Abū Sa'īd!

<sup>1</sup> Set forth by •Al- akīm al-Tirmidhī in *Nawādir al-uṣūl fī aḥādith al-rasūl* ﷺ, 2:234. •al-Marwazī in *Ta'zīm qadr al-ṣalā*, 2:596 §634. •al-Ṭabarānī as said by al-Hindī in *Kanz al-'ummāl*, 15:363 §43427. •al-Munāwī in *Fayḍ al-qadīr*, 2:49, and *al-Taysīr bi sharḥ al-Jāmi' al-ṣaghīr*, 1:188.

<sup>2</sup> •Al-Baghawī, *Ma'ālim al-tanzīl*, 3:475. •al-Sam'ānī in *Tafsīr al-Qur'ān*, 4:194.



Which kind of jihad is excellent?' He replied: 'Striving against the passions of your (ill-commanding) self.'"<sup>1</sup>

Cited by Ibn al-Jawzī in *Dhamm al-hawā*.

(١٩) عَنْ ابْنِ الْمُبَارَكِ، قَالَ: قِيلَ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: جِهَادُ الْهَوَى.

ذَكَرَهُ الدِّينَوَرِيُّ فِي الْمُجَالَسَةِ.

19. According to Ibn al-Mubārak:

"Umar b. 'Abd al-'Azīz was asked: 'Which jihad is most virtuous?' He replied: 'Combating your lusts.'"<sup>2</sup>

Cited by Abū Bakr al-Daynawarī al-Mālikī in *Mujālasa wa jawāhir al-'ulūm*.

(٢٠) قَالَ أَحْمَدُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: أَفْضَلُ الْجِهَادِ مُجَاهَدَتُكَ نَفْسَكَ.

رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَابْنُ الْجَوْزِيِّ فِي صِفَةِ الصَّفْوَةِ.

20. According to Aḥmad b. 'Aṣim al-Anṭākī:

"The excellent jihad is your striving against the (worldly) desires of your self."<sup>3</sup>

Reported by Abū Nu'aym in *ḥilya al-awliyā'* and Ibn al-Jawzī in *ṣifa al-ṣafwa*.

<sup>1</sup> •Ibn al-Jawzī, *Dhamm al-hawā*, p. 48 §50.

<sup>2</sup> •Al-Daynawarī, *Mujālasa wa jawāhir al-'ulūm*, p. 335 §1963.

<sup>3</sup> Set forth by •Abū Nu'aym in *Ḥilya al-awliyā' wa ṭabaqāt al-aṣfiyā'*, 9:283. •Ibn al-Jawzī in *Ṣifa al-ṣafwa*, 4:278.

(٢١) قَالَ بَعْضُهُمْ: أَفْضَلُ الْجِهَادِ مُجَاهَدَةُ النَّفْسِ أَنْ تُجَاهِدَ  
نَفْسَكَ عَنِ الْحَرَامِ عَمَّا نَهَى اللَّهُ ﷻ وَعَنْ هَوَاكَ.  
رَوَاهُ ابْنُ عَسَاكِرٍ فِي التَّارِيخِ.

21. Some imams hold:

“The best jihad is combating your (ill-commanding) self (attriting its desires). Protect your self from the unlawful that Allah ﷻ has forbidden and keep it from indulgences.”<sup>1</sup>

Reported by Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*.

(٢٢) أَقَرَّ ابْنُ الْقَيِّمِ بِأَنَّ الْجِهَادَ ضِدَّ النَّفْسِ أَصْلٌ لِلْجِهَادِ ضِدَّ  
الْعَدُوِّ:

لِمَا كَانَ جِهَادُ أَعْدَاءِ اللَّهِ فِي الْخَارِجِ فَرْعًا عَلَى جِهَادِ الْعَبْدِ  
نَفْسَهُ فِي ذَاتِ اللَّهِ، كَمَا قَالَ النَّبِيُّ ﷺ: الْمُجَاهِدُ مَنْ جَاهَدَ  
نَفْسَهُ فِي طَاعَةِ اللَّهِ، وَالْمُهَاجِرُ مَا هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. كَانَ  
جِهَادُ النَّفْسِ مُقَدِّمًا عَلَى جِهَادِ الْعَدُوِّ فِي الْخَارِجِ وَأَصْلًا لَهُ.

22. Declaring striving against one’s self the origin of battle against the enemy, Ibn al-Qayyim (691–751 AH) holds:

“Combating the enemy on battlefields stems from a servant’s striving against his (lower) self, in obedience and servitude to Allah ﷻ. The Prophet ﷺ said: ‘A striver is the one who combats (the lusts and desires of) his own self in obedience to Allah ﷻ, and an emigrant [*al-muhājir*] is he who eschews what

<sup>1</sup> Set forth by •Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*, 48:429.

Allah ﷻ has forbidden.' Therefore, striving against one's own self (inwardly) is prior to the fight against the enemy (on the battlefield), and this is its origin."<sup>1</sup>

(٢٣) قَالَ مُحَمَّدُ الْأَلُوسِيُّ الْبَغْدَادِيُّ فِي صَدَدِ الْجِهَادِ بِالنَّفْسِ:

مُجَاهَدَةُ النَّفْسِ وَهِيَ أَكْبَرُ مِنْ مُجَاهَدَةِ الْعَدُوِّ الظَّاهِرَةِ كَمَا يُشْعِرُ بِهِ مَا أَخْرَجَ الْبَيْهَقِيُّ وَغَيْرُهُ عَنْ جَابِرٍ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ قَوْمٌ غَزَاةٌ فَقَالَ: قَدِمْتُمْ خَيْرَ مَقْدَمٍ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ. قِيلَ: وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: مُجَاهَدَةُ الْعَبْدِ هَوَاهُ.

23. According to Maḥmūd al-Ālūsī al-Baghdādī (d. 1270 AH):

"Striving against one's self is a greater jihad than fighting the enemy outside in the field. As learnt from the tradition reported by al-Bayhaqī and other scholars of hadith, on the authority of Jābir: "Allah's Messenger ﷺ said to a group that returned from a battle: 'Your return from *al-jihād al-aṣghar* to *al-jihād al-akbar* (supreme jihad) is welcome.' It was submitted: 'What is the supreme jihad?' He said: 'A person's striving against the desires of his own self.'"<sup>2</sup>

<sup>1</sup> Set forth by •Ibn al-Qayyim in *Zād al-ma'ād*, 3:6

<sup>2</sup> Al-Ālūsī, *Rūḥ al-ma'ānī fī Tafsīr al-Qur'ān al-'aẓīm wa al-sab' al-mathānī*, 17:209.

الْبَابُ الثَّالِثُ

الْجِهَادُ بِالْعِلْمِ

CHAPTER THREE

*JIHĀD BI'L 'ILM*—STRIVING FOR  
KNOWLEDGE

[INTELLECTUAL DIMENSION]



١/٢٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ جَاءَ مَسْجِدِي هَذَا لَمْ يَأْتِهِ إِلَّا لِحَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى  
وَالْبَيْهَقِيُّ.

24/1. According to Abū Hurayra رضي الله عنه:

“I heard Allah’s Messenger ﷺ say: ‘Whoever comes to learn or teach knowledge in my mosque, he stands equal in rank to the striver who strives in the way of Allah ﷻ.’<sup>1</sup>

Reported by Aḥmad, Ibn Mājah (the wording is his),  
Ibn Abī Shayba, Abū Ya‘lā and al-Bayhaqī.

٢/٢٥. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْعِلْمَ، فَإِنَّ تَعَلَّمَهُ اللَّهُ خَشِيَّةً، وَطَلَبَهُ عِبَادَةٌ، وَمُذَاكَرَتُهُ تَسْبِيحٌ، وَالْبَحْثُ عَنْهُ جِهَادٌ، وَتَعْلِيمُهُ لِمَنْ لَا يَعْلَمُهُ صَدَقَةٌ، وَبَذْلُهُ لِأَهْلِهِ قُرْبَةٌ، لِأَنَّهُ مَعَالِمُ الْحَلَالِ وَالْحَرَامِ.  
رَوَاهُ ابْنُ عَبْدِ الْبَرِّ وَالْذَيْلِيُّ وَالرَّبِيعُ وَذَكَرَهُ الْمُنْذِرِيُّ.

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:418 §9409. •Ibn Mājah in *al-Sunan*, 1:82 §227. •Ibn Abī Shayba on the authority of Abū al-Dardā’ رضي الله عنه in *al-Muṣannaḥ* with the same words, 7:115 §34616. •Abū Ya‘lā in *al-Musnad*, 11:359 §6472. •al-Bayhaqī in *Shu‘ab al-īmān*, 2:263 §1698. •al-Mundhirī in *al-Targhib wa al-tarhib*, 1:59 §146. •al-Kinānī in *Miṣbāḥ al-zujāja*, 1:31 §83.

25/2. According to Mu'ādh b. Jabal رضي الله عنه:

"Allah's Messenger ﷺ said: 'Acquire knowledge, for it causes fear of Allah ﷻ; seeking it is an act of worship; discussing it is the glorification of Allah and questing for it is jihad. Teaching an ignorant is a charitable donation and spending on someone his due earns nearness (to Allah ﷻ) because knowledge is a road sign telling apart the lawful and the unlawful.'"<sup>1</sup>

Reported by Ibn 'Abd al-Barr, al-Daylamī, al-Rabī' and cited by al-Mundhirī.

٢٦-٢٩/٣. عَنْ قُرَيْشٍ عَنْ عَامِرٍ، قَالَ: كَانَ فِدَاءُ أَهْلِ بَدْرٍ أَرْبَعِينَ أَوْقِيَّةً أَرْبَعِينَ أَوْقِيَّةً. فَمَنْ لَمْ يَكُنْ عِنْدَهُ عِلْمٌ عَشْرَةَ مِنْ الْمُسْلِمِينَ الْكِتَابَةِ؛ فَكَانَ زَيْدُ بْنُ ثَابِتٍ رضي الله عنه مِمَّنْ عَلَّمَ.

رَوَاهُ ابْنُ سَعْدٍ فِي الطَّبَقَاتِ.

26-29/3. According to Quraysh, on the authority of 'Āmir:

"He said: 'The ransom money of the people (prisoners) of Badr was forty ounces of silver. However, if someone was unable to pay the ransom money, he taught writing to ten Muslims. Zayd b. Thābit رضي الله عنه was amongst the Companions who were taught writing.'"

Reported by Ibn Sa'd in *al-Ṭabaqāt al-kubrā*.<sup>2</sup>

<sup>1</sup> Set forth by •Ibn 'Abd al-Barr in *Jāmi' bayān al-'ilm wa faḍlihī*, 1:115 §202. •al-Daylamī in *Musnad al-firdaws*, 2:41 §2237. •al-Rabī' in *al-Musnad*, 1:30 §22. •al-Mundhirī in *al-Tarḥīb wa al-tarḥīb*, 1:52 §107. •al-ājī al-Khalīfa in *Kashf al-zunūn*, 1:18. •al-Qanūjī in *Abjad al-'ulūm*, 1:92. •Ibn Rajab al-anbalī in *Jāmi' al-'ulūm wa al-ḥikam*, p. 235.

<sup>2</sup> Set forth by •Ibn Sa'd in *al-Ṭabaqāt al-kubrā*, 2:22.

We can better evaluate the significance of striving for knowledge (*jihād bi'l 'ilm*) in Islam, appreciating that there were several options before the Holy Prophet ﷺ how to treat the seventy prisoners of war. However, he declared that if some prisoner was unable to pay the ransom money, he should teach writing to ten Muslims. That will be considered his ransom money.

(٢٧) قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَفْضَلُ الْجِهَادِ مَنْ بَنَى مَسْجِدًا،  
يُعَلِّمُ فِيهِ الْقُرْآنَ وَالْفِقْهَ وَالسُّنَّةَ.

ذَكَرَهُ الْقُرْطُبِيُّ فِي التَّفْسِيرِ وَابْنُ أَبِي يَعْلَى فِي الطَّبَقَاتِ.

27. According to 'Abd Allāh b. 'Abbās رَضِيَ اللَّهُ عَنْهُمَا:

"A person performs the best jihad if he raises a mosque so that the Qur'ān, jurisprudence and Sunna can be taught there (to promote beneficial knowledge)."<sup>1</sup>

Cited by al-Qurṭubī in *al-Jāmi' li aḥkām al-Qur'ān* and Ibn Abī Ya'la in *Ṭabaqāt al- anābila*.

(٢٨) قَالَ الْفَضِيلُ بْنُ عِيَّاضٍ فِي تَفْسِيرِ الْآيَةِ: ﴿وَالَّذِينَ

جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت، ٢٩/٦٩]:

وَالَّذِينَ جَاهَدُوا فِي طَلَبِ الْعِلْمِ لَنَهْدِيَنَّهُمْ سُبُلَ الْعَمَلِ بِهِ.

ذَكَرَهُ الْبَغَوِيُّ فِي الْمَعَالِمِ.

28. Al-Fuḍayl b. 'Iyāḍ has written in the commentary on the verse *wa'l ladhīn-a jāhadū fīnā la-*

<sup>1</sup> •Al-Qurṭubī, *al-Jāmi' li aḥkām al-Qur'ān*, 8:296. •Ibn Abī Ya'la, *Ṭabaqāt al- anābila*, 2:225.

*nahdiyannahum subulanā* And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways [Q.29:69]:

“It implies that those who strive to acquire knowledge, We show them the ways to practise it.”<sup>1</sup>

Cited by al-Baghawī in *Ma‘ālim al-tanzīl*.

(٢٩) سُئِلَ سُفْيَانُ الثَّوْرِيُّ: أَيُّهُمَا أَفْضَلُ: الْجِهَادُ أَمْ تَعْلِيمُ الْقُرْآنِ؟ فَرَجَحَ تَعْلِيمَ الْقُرْآنِ فِي الثَّوَابِ وَالْفَضْلِ عَلَى الْجِهَادِ فِي سَبِيلِ اللَّهِ.

ذَكَرَهُ مُحَمَّدٌ أَحْمَدُ إِسْمَاعِيلُ الْمُقَدَّمُ فِي تَفْسِيرِ الْقُرْآنِ الْكَرِيمِ.

29. Once Sufyān al-Thawrī was asked:

“Which of the two is superior: jihad or teaching the Qur’ān? Sufyān al-Thawrī preferred teaching the Qur’ān to jihad (striving) in the way of Allah ﷻ, in its virtue and reward.”<sup>2</sup>

Cited by Muhammad Aḥmad Ismā‘īl al-Muqaddam in *Tafsīr al-Qur’ān al-karīm*.

<sup>1</sup> •Al-Baghawī, *Ma‘ālim al-tanzīl*, 3:475.

<sup>2</sup> •Muhammad Aḥmad Ismā‘īl al-Muqaddam, *Tafsīr al-Qur’ān al-karīm*, 1:2.

الْبَابُ الرَّابِعُ

الْجِهَادُ بِالْعَمَلِ

CHAPTER FOUR

*JIHĀD BI'L 'AMAL—STRIVING FOR  
PROMOTION OF MORALITY AND  
HUMAN VALUES  
[THE SOCIAL DIMENSION]*



#### 4.1 STRIVING AGAINST OPPRESSION AND INJUSTICE IS JIHAD

٣٠ / ١. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ. يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ. ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ. فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ. وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

30/1. According to 'Abd Allāh b. Mas'ūd رضي الله عنه:

"Allah's Messenger ﷺ said: 'Whenever, before me, Allah ﷻ sent a Prophet to his people, he had from amongst them some helpers and companions who would follow in his footsteps and conform to his commanders. Then, after these companions, there emerged rebels and dissidents amongst them who did not do what they said and did not say what they did (they perpetrated injustice and oppression). Therefore, he who strived against them (their oppression) with his hand (being physically dynamic) is a believer; he who strived against them with his tongue (by means of communication) is also a believer; and the one who strived against them by heart is a believer too. Beyond that, there is no rank of faith left equal to

a mustard seed.”<sup>1</sup>

Reported by Muslim, Aḥmad and Ibn ibbān.

٢/٣١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ جَائِرٍ.  
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

31/2. According to Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘The best jihad is to speak a word of justice to a despot or a tyrant ruler.’”<sup>2</sup>

Reported by Aḥmad b. anbal, Abū Dāwūd, al-Tirmidhī, al-Nasāʾī and Ibn Mājah.

٣/٣٢. وَفِي رِوَايَةِ طَارِقٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ إِمَامٍ جَائِرٍ.  
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ الْجَعْدِ.

32/3. According to Ṭāriq (b. Shihāb) رَضِيَ اللَّهُ عَنْهُ:

“A man came to the Prophet ﷺ and submitted: ‘Which jihad is superior?’ He said: ‘Saying a word of truth to an

<sup>1</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:69 §50. •Aḥmad b. anbal in *al-Musnad*, 1:458 §4379. •Ibn ibbān in *al-Ṣaḥīḥ*, 14:71 §6193. •Abū ʿAwāna in *al-Musnad*, 1:36. •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 10:13 §9784. •al-Bayhaqī in *al-Sunan al-kubra*, 10:90 §19965, and also in *Shuʿab al-īmān*, 6:86 §7560.

<sup>2</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:315 §18850. •Abū Dāwūd in *al-Sunan*, 4:123 §4344. •al-Tirmidhī in *al-Sunan*, 4:471 §2174. •al-Nasāʾī in *al-Sunan*, 7:161 §4209. •Ibn Mājah in *al-Sunan*, 2:1329 §4011.

oppressive ruler is the most superior jihad.”<sup>1</sup>

Reported by Aḥmad, al-Nasā'ī and Ibn al-Ja'd.

٤/٣٣. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ عِنْدَ الْجُمُرَةِ الْأُولَى، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ، فَلَمَّا رَأَى الْجُمُرَةَ الثَّانِيَةَ، سَأَلَهُ فَسَكَتَ عَنْهُ فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ وَضَعَ رِجْلَهُ فِي الْغُرْزِ لِيَرْكَبَ. قَالَ: أَيُّنَ السَّائِلِ؟ قَالَ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: كَلِمَةٌ حَقٌّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ.

رَوَاهُ ابْنُ مَاجَهَ وَالرُّوْيَانِيُّ وَالْقُضَاعِيُّ.

33/4. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ:

“A man came and said to Allah’s Messenger ﷺ while he was standing at the first pillar (*jamra*): ‘O Allah’s Messenger! Which jihad is the best?’ He kept quiet. When the man saw the Prophet ﷺ close to the second pillar, he again submitted his query but the Prophet ﷺ remained quiet. When he approached the third pillar and stoned it, he placed his foot in the stirrup to ride and said: ‘Where is the questioner?’ The man said: ‘I am here, O Messenger of Allah!’ He said: ‘Saying a word of truth to a tyrant ruler (is the best jihad).’”<sup>2</sup>

Reported by Ibn Mājah, al-Rūyānī and al-Qudā'ī.

٥/٣٤. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ عِنْدَ الْجُمُرَةِ: يَا رَسُولَ اللَّهِ! أَيُّ

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:314 §18848. •al-Nasā'ī in *al-Sunan*, 7:161 §4209 and also in *al-Sunan al-kubra*, 4:435 §7834. •Ibn al-Ja'd in *al-Musnad*, p. 480 §3326.

<sup>2</sup> Set forth by •Ibn Mājah in *al-Sunan*, 2:1330 §4012. •al-Rūyānī in *al-Musnad*, 2:271 §1179. •al-Qudā'ī in *Musnad al-Shihāb*, 2:248 §1288.

الْجِهَادِ أَفْضَلُ؟ قَالَ: أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ.  
رَوَاهُ الطَّبْرَانِيُّ فِي الْمُعْجَمَيْنِ.

34/5. According to Abū Umāma رضي الله عنه:

A person near *jamra* submitted: “O Messenger of Allah! Which *jihad* is superior?” He replied: ‘Saying a word of truth to a tyrant ruler is the most superior *jihad*.’<sup>1</sup>

Reported by al-Ṭabarānī in *al-Mu‘jam al-kabīr* and *al-Mu‘jam al-awsaṭ*.

٣٥-٣٦/٦. عَنْ عَلِيٍّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْجِهَادِ مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ.

رَوَاهُ الدَّيْلَمِيُّ وَالْخَطِيبُ الْبَغْدَادِيُّ عَنْ عَائِشَةَ رضي الله عنها، وَذَكَرَهُ السُّيُوطِيُّ.

35-36/6. According to ‘Alī رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘The excellent *jihad* is his who starts his day with a mind pure of any malefaction or injustice against anyone.’”<sup>2</sup>

Reported by al-Daylmi, and al-Khaṭīb al-Baghdādī from ‘Ā’isha رضي الله عنها and also mentioned by al-Suyūṭī.

(٣٦) قَالَ الْحَكَمُ بْنُ عُثَيْبَةَ: أَفْضَلُ الْجِهَادِ وَالْهَجْرَةِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ.

<sup>1</sup> Set forth by •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 8:282 §8081, and also in *al-Mu‘jam al-awsaṭ*, 7:52 §6824.

<sup>2</sup> Set forth by •al-Daylamī in *Musnad al-firdaws*, 1:357 §1438. •al-Khaṭīb al-Baghdādī in *al-Muttafaq wa al-muftaraq*, 3:1653 §1139. •al-Suyūṭī in *Jāmi‘ al-aḥādīth*, 2:14 §3504.



ذَكَرَهُ ابْنُ عَبْدِ الْبَرِّ فِي التَّمْهِيدِ.

36. According to al- akam b. 'Utayba:

"The excellent jihad and migration is to speak justice in front of a tyrant ruler."<sup>1</sup>

Reported by Ibn 'Abd al-Barr in *al-Tamhīd*.

## 4.2 STRIVING FOR PROMOTION OF MORAL VALUES IS JIHAD

٣٧-٣٨ / ٧. عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ فَلَا يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ بِعَذَابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ.

37-38/7. According to Jarīr رَضِيَ اللَّهُ عَنْهُ:

"I heard Allah's Messenger ﷺ say: 'If someone dwells amongst a community given to evildoing, and, people, despite having the requisite power to impede them, do not get in their way, Allah ﷻ will subject them to torment before they perish.'"<sup>2</sup>

Reported by Aḥmad, Abū Dāwūd (the wording is his), Ibn Mājah and Ibn ıbbān.

<sup>1</sup> Set forth by •Ibn 'Abd al-Barr in *al-Tamhīd limā fī al-Muwatṭā'* min al-ma'ānī wa al-asānīd, 8:390.

<sup>2</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:364 §19250. •Abū Dāwūd in *al-Sunan*, 4:122 §4339. •Ibn Mājah in *al-Sunan*, 2:1329 §4009. •Ibn ıbbān in *al-Şahīḥ*, 1:536 §300. •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 2:332 §2382.



(٣٨) عَنْ عَلِيٍّ عليه السلام: أَفْضَلُ الْجِهَادِ الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ.

ذَكَرَهُ الثَّعَلِيُّ فِي الْكَشْفِ وَالرَّازِيُّ فِي التَّفْسِيرِ وَأَبُو سَعُودٍ  
فِي إِرْشَادِ الْعَقْلِ السَّلِيمِ وَالنَّسَفِيُّ فِي الْمَدَارِكِ وَالزَّحَّشَرِيُّ  
فِي الْكَشَّافِ وَالرَّفَاعِيُّ فِي الْبُرْهَانِ الْمُؤَيَّدِ.

38. According to 'Alī عليه السلام:

"The excellent jihad is to enjoin righteousness and forbid evil."<sup>1</sup>

Cited by al-Tha'labī in *al-Kashf wa al-bayān*, al-Rāzī in *al-Tafsīr al-kabīr*, Abū Sa'ūd in *Irshād al-'aql al-salīm*, al-Nasafī in *al-Madārik*, al-Zamakhsharī in *al-Kashshāf* and al-Rifā'ī in *al-Burhān al-mu'ayyid*.

#### 4.3 SERVING THE PARENTS IS JIHAD

٨/٣٩. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: أَقْبَلَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَبَايُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ مِنْ اللَّهِ، قَالَ: فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ، بَلْ كِلَاهُمَا حَيٌّ. قَالَ: فَتَبْتَغِي الْأَجْرَ مِنْ اللَّهِ؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعِي إِلَى وَالِدَيْكَ فَأَحْسِنِ صُحْبَتَهُمَا. مُتَّفَقٌ عَلَيْهِ.

<sup>1</sup> Set forth by •al-Tha'labī in *al-Kashf wa al-bayān 'an tafsīr al-Qur'ān*, 3:123. •al-Rāzī in *al-Tafsīr al-kabīr*, 8:147. •Abū Sa'ūd in *Irshād al-'aql al-salīm ilā mazāyā al-Qur'ān al-karīm*, 2:68. •al-Nasafī in *Madārik al-tanzīl wa ḥaqā'iq al-ta'wīl*, 1:171. •al-Zamakhsharī in *al-Kashshāf 'an ḥaqā'iq ghawāmiḍ al-tanzīl*, 1:425. •al-Rifā'ī in *al-Burhān al-mu'ayyid*, 1:103.

39/8. According to 'Abd Allāh b. 'Amr ؓ:

"A man approached Allah's Messenger ﷺ and said: 'I pledge allegiance to you with respect to the migration [hegira] and the sacred struggle [jihad], seeking the reward from Allah!' He said: 'Is one of your parents alive?' The man said: 'Yes, both of them are actually alive.' He said: 'Do you (really) seek the reward from Allah?' When the man said: 'Yes,' he told him: 'In that case, you must return to your parents and provide them with excellent companionship and conduct!'"<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

وَفِي رِوَايَةٍ هُمَا: جَاءَ رَجُلٌ فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ: أَحْيَى  
وَالِدَاكَ؟ قَالَ: نَعَمْ. قَالَ: فَفِيهِمَا فَجَاهِدْ.  
رَوَاهُ ابْنُ مَاجَه.

Also in a report of them:

"A man came and sought his permission to engage in jihad, so the Prophet ﷺ said: 'Are your parents alive?' When the man said: 'Yes,' he told him: 'In that case, you must struggle for their service!'"<sup>2</sup>

Reported by Ibn Mājah.

٩/٤٠. عَنْ جَاهِمَةَ ؓ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَسْتَشِيرُهُ فِي الْجِهَادِ. فَقَالَ  
النَّبِيُّ ﷺ: أَلَيْكَ وَالِدَانِ؟ قُلْتُ: نَعَمْ. قَالَ: إِلْزَمَهُمَا فَإِنَّ الْجَنَّةَ تَحْتَ أَرْجُلَيْهِمَا.

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549. •Abū Dāwūd in *al-Sunan*, 3:17 §2528-2529. •al-Nasā'ī in *al-Sunan*, 7:143 §4163.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549. •Abū Dāwūd in *al-Sunan*, 3:17 §2528-2529. •al-Nasā'ī in *al-Sunan*, 7:143 §4163.

رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ، وَقَالَ الْهَيْثَمِيُّ: رَجَالُهُ ثِقَاتٌ.

40/9. According to Jāhima رضي الله عنه:

“I came to the Prophet ﷺ to seek his advice about jihad, so he said: ‘Do you have parents?’ When I said: ‘Yes (they are alive),’ he said: ‘Keep close to them, for the Garden of Paradise is beneath their feet!’”<sup>1</sup>

Reported by al-Nasā’ī and al-Ṭabarānī. Al-Haythamī said: “Its sources are reliable.”

#### 4.4 STRIVING FOR ALLAH’S REMEMBRANCE AND WORSHIP IS JIHAD

١٠/٤١. عَنْ أُمِّ أَنَسٍ رضي الله عنها، قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: جَعَلَكَ اللَّهُ فِي الرَّفِيقِ الْأَعْلَى مِنَ الْجَنَّةِ وَأَنَا مَعَكَ. وَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي عَمَلًا صَالِحًا أَعْمَلُهُ. فَقَالَ: أَقِيمِ الصَّلَاةَ فَإِنَّهَا أَفْضَلُ الْجِهَادِ، وَاهْجُرِي الْمَعَاصِيَ فَإِنَّهَا أَفْضَلُ الْهِجْرَةِ، وَادْكُرِي اللَّهَ كَثِيرًا، فَإِنَّهُ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَنْ تَلْقِيَنَّهُ بِهِ.

رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي الدُّنْيَا وَذَكَرَهُ الْمُنْذِرِيُّ وَالْهَيْثَمِيُّ.

41/10. According to Umm Anas رضي الله عنها:

“I submitted to Allah’s Messenger ﷺ: ‘(I wish) I am blessed with your company when Allah ﻋَزَّ وَجَلَّ will exalt you to the inviolable station of the most venerable companion in Paradise.’ Then I again submitted: ‘O Messenger of Allah! Exhort me to the pious deed, which, if I perform, I will be in

<sup>1</sup> Set forth by •al-Nasā’ī in *al-Sunan*, 6:11 §3104. •al-Ṭabarānī in *al-Mu’jam al-kabīr*, 2:289 §2202. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:216 §3750. •al-Haythamī in *Majma’ al-zawā’id*, 8:138.

your blessed company in Paradise.' He said: 'Establish prayer because this is excellent jihad, abstain from sins because this is excellent migration [hegira], and remember Allah ﷻ abundantly because He likes remembrance the most amongst whatever righteous deeds you present to Him.'"<sup>1</sup>

Reported by al-Ṭabarānī, Ibn Abī al-Dunyā and cited by al-Mundhirī and al-Haythamī.

٤٢-٤٤/١١ . وَفِي رِوَايَةٍ عَنْهَا أَيضًا: أَتَمَّا قَالَتْ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، قَالَ: اهْجُرِي الْمَعَاصِيَ فَإِنَّهَا أَفْضَلُ الْهَجْرَةِ، وَحَافِظِي عَلَى الْفَرَائِضِ فَإِنَّهَا أَفْضَلُ الْجِهَادِ، وَأَكْثَرِي مِنْ ذِكْرِ اللَّهِ فَإِنَّكَ لَا تَأْتِي اللَّهَ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كَثْرَةِ ذِكْرِهِ.

رَوَاهُ الطَّبْرَانِيُّ وَابْنُ شَاهِينَ وَذَكَرَهُ الْهَيْثَمِيُّ.

42-44/11. According to Umm Anas ؓ:

"I submitted: 'O Allah's Messenger! Bless me with your word of advice.' He said: 'Migrate from the region of sins, for this is the best migration, and guard your duties, for this is the best jihad, and remember Allah ﷻ abundantly, for you cannot present Him any deed that He likes more than His bounteous remembrance.'"<sup>2</sup>

<sup>1</sup> Set forth by •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 25:149-150 §359. •Ibn Abī al-Dunyā in *al-Warā'*, p. 58 §48. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 2:257 §2311. •al-Haythamī in *Majma' al-zawā'id*, 10:75. •Ibn al-ʿAsqalānī in *al-Maṭālib al-ʿāliya*, 3:61 §223.

<sup>2</sup> Set forth by •al-Ṭabarānī in *Mu'jam al-kabīr*, 25:129 §313, and *al-Mu'jam al-awsaṭ*, 7:21 §6735. •Ibn Shāhīn in *al-Targhīb fī faḍā'il al-a'māl wa thawāb dhālika*, 1:194 §163. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 2:257 §2311. •al-Haythamī in *Majma' al-zawā'id*, 4:217-218, & 10:75.



Reported by al-Ṭabarānī, Ibn Shāhīn and cited by al-Haythamī.

(٤٣) رُوِيَ عَنِ ابْنِ عَبَّاسٍ رضي الله عنه فِي تَفْسِيرِ الْآيَةِ: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت، ٢٩/٦٩]:  
وَالَّذِينَ جَاهَدُوا فِي طَاعَتِنَا لَنَهْدِيَنَّهُمْ سُبُلَ نَوَابِنَا.  
ذَكَرَهُ الْبُغَوِيُّ فِي الْمَعَالِمِ.

43. ‘Abd Allāh b. ‘Abbās رضي الله عنه has elaborated in the commentary on this verse: *﴿wa’l ladhīn-a jāhadū fīnā la-nahdiyannahum subulanā﴾* And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways [Q.29:69]:

“It connotes that those who strive and persist in Our obedience, We expose them to the ways of reward and recompense.”<sup>1</sup>

Cited by al-Baghawī in *Ma‘ālim al-tanzīl*.

(٤٤) قَالَ الْفُضَيْلُ بْنُ عِيَّاضٍ: أَفْضَلُ الْجِهَادِ الْمُوَاطَّعَةُ عَلَى الصَّلَوَاتِ.

ذَكَرَهُ ابْنُ عَسَاكِرٍ فِي التَّارِيخِ.

44. According to al-Fudayl b. ‘Iyād:

“The best jihad is to ensure persistence in performing the ritual prayers.”<sup>2</sup>

Reported by Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*.

<sup>1</sup> Set forth by •al-Baghawī in *Ma‘ālim al-tanzīl*, 3:475.

<sup>2</sup> Set forth by •Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*, 48:429.



الْبَابُ الْخَامِسُ

الْجِهَادُ بِالْمَالِ

CHAPTER FIVE

*JIHĀD BI'L MĀL*—STRIVING TO  
RESOLVE THE ECONOMIC DEADLOCK  
OF THE INDIGENT  
[ECONOMIC DIMENSION]

## QUR'AN

١. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۚ فَذَلِكَ الَّذِي يَدْعُ  
الْيَتِيمَ ۚ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ﴾

«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), and does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy).»<sup>1</sup>

٢. ﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ فَسَنُيَسِّرُهُ  
لِلْعُسْرَىٰ﴾

«But he who is miser and disregards (spending in the cause of Allah), and (in this way) denies the good (the Dīn [Religion] of truth and afterlife), soon shall We facilitate his landing into hardship (advancing towards torment, so that punishment becomes his rightful due).»<sup>2</sup>

٣. ﴿فَكَ رَقَبَةٍ ۖ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۖ يَتِيمًا ذَا  
مَقْرَبَةٍ ۖ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾

<sup>1</sup> Qur'ān 107:1-3.

<sup>2</sup> Ibid., 92:8-10.

﴿It is freeing a neck (from slavery and subjugation), or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), the orphaned relative, or the poverty-stricken destitute who is completely rundown (and homeless).﴾<sup>1</sup>

## 5.1 STRIVING FOR ALTRUISM AND ALLEVIATION OF POVERTY IS SUPERIOR TO MILITARY OPTION

### QUR'ĀN

١. ﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ﴾

﴿Those who have believed and have emigrated and have consistently toiled hard in the cause of Allah with their material and human resources enjoy a very high rank in the presence of Allah.﴾<sup>2</sup>

٢. ﴿وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

﴿And fight in the cause of Allah with your material and human resources. It is better for you if you are (reality) conscious.﴾<sup>3</sup>

٣. ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ

<sup>1</sup> Ibid., 90:13-16.

<sup>2</sup> Ibid., 9:20.

<sup>3</sup> Ibid., 9:41.

يَرْتَابُوا وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ  
الصَّادِقُونَ ﴿٤﴾

﴿The true believers are only those who have believed in Allah and His Messenger (ﷺ) and then never have any doubt, and who fight in the way of Allah with their material as well as human resources. It is they who are true (in their claim to believe).﴾<sup>1</sup>

٤. ﴿فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ  
دَرَجَةً﴾

﴿Allah has exalted in rank those who fight in the cause of Allah with their material as well as human resources above those who stay back withdrawn.﴾<sup>2</sup>

٥. ﴿تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

﴿(It is that) you have (perfect) belief in Allah and His Messenger (ﷺ) and strive hard for the cause of Allah with your human and material resources. That is better for you if you know.﴾<sup>3</sup>

## HADITH

١ / ٤٥. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رضي الله عنه)، أَنَّ رَجُلًا أَتَى النَّبِيَّ (ﷺ) فَقَالَ: أَيُّ

<sup>1</sup> Ibid., 49:15.

<sup>2</sup> Ibid., 4:95.

<sup>3</sup> Ibid., 61:11.

النَّاسِ أَفْضَلُ؟ فَقَالَ ﷺ: رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

45/1. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“A man came to the Prophet ﷺ and submitted: ‘Who is the best among people?’ He said: ‘(The best one is he) who strives hard for the cause of Allah ﷻ through his human and material resources.’”<sup>1</sup>

Reported by Muslim and Aḥmad b. anbal.

## 5.2 STRIVING FOR SOCIAL WELFARE AND ALTRUISM

### QUR’ĀN

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أُنْفِقُ مِنْ خَيْرٍ فَلِلَّذِينَ  
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ  
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴿They ask you what they should spend (in the way of Allah). Say: “Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.”﴾<sup>2</sup>

<sup>1</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1503 §1888. •Aḥmad b. anbal in *al-Musnad*, 3:16 §11141. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:369 §606. •al-Ṭabarānī in *Musnad al-shāmiyyīn*, 3:54 §1793.

<sup>2</sup> Qur’ān 2:215.



## HADITH

٢/٤٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: أَلْسَاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.  
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

46/2. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘The sustainer of the widow and the poor is like the striver in the cause of Allah.’”<sup>1</sup>

Agreed upon by al-Bukhārī and this is the wording of Muslim.

٣/٤٧. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ ثَلَاثَةً مِنَ الْيَتَامِ كَانَ كَمَنْ قَامَ لَيْلَهُ، وَصَامَ نَهَارَهُ، وَغَدَا وَرَاحَ شَاهِرًا سَبْعَةً فِي سَبِيلِ اللَّهِ، وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَخَوَيْنِ، كَهَاتَيْنِ أُخْتَانِ، وَالْأَصْقَى إِضْبَعِيهِ السَّبَابَةَ وَالْوُسْطَى.  
رَوَاهُ ابْنُ مَاجَه.

47/3. According to ‘Abd Allah b. ‘Abbās رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘If someone fosters three orphans, he is like a person who worships all night, fasts all day and strives, with physical means, in the way of Allah ﷻ morning and evening. I and he will be like this in Paradise.’

<sup>1</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2047 §5038, & 5:2237 §5660. •Muslim in *al-Shaḥīḥ*, 4:2286 §2982. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:361 §8717. •al-Tirmidhī in *al-Sunan*, 4:346 §1969. •al-Nasā’ī in *al-Sunan*, 5:86 §2577. •Ibn Mājah in *al-Sunan*, 2:724.

and he brought his middle and index fingers close together (to illustrate).”<sup>1</sup>

Reported by Ibn Mājah.

٤ / ٤٨ . عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعِظَمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ.

رَوَاهُ التِّرْمِذِيُّ وَالبَزَّازُ وَابْنُ حِبَّانَ وَالبُخَارِيُّ فِي الْأَدَبِ.

48/4. According to Abū Dharr رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘Your smiling in your brother’s face is a charitable donation to your credit. Your enjoining what is right and forbidding what is wrong is a charitable donation to your credit. Your guiding the man who has lost his way is a charitable donation to your credit. Your leading the poor-sighted man to his path is a charitable donation to your credit. Your clearing the stone, the thorn and the bone from the path is also a charitable donation to your credit. Your pouring from your pail into your brother’s pail (too) is a charitable donation to your credit.’”<sup>2</sup>

<sup>1</sup> Set forth by •Ibn Mājah in *al-Sunan*, 2:1213 §3680. •al-Daylamī in *Musnad al-firdaws*, 3:489 §5520. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:235 §3834.

<sup>2</sup> Set forth by •al-Tirmidhī in *al-Sunan*, 4:339 §1956. •al-Bazzār in *al-Musnad*, 9:457 §4070. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:286 §529. •al-Bukhārī in *al-Adab al-mufrad*, 1:307 §891. •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 8:183 §8342. •Ibn Rajab al-anbalī in *Jāmiʿ al-ʿulūm wa al-ḥikam*, 1:235.

Reported by al-Tirmidhī, al-Bazzār, Ibn Hibbān and al-Bukhārī in *al-Adab al-mufrad*.

٥/٤٩. وَفِي رِوَايَةٍ عَنْهُ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ مِنْ نَفْسِ ابْنِ آدَمَ إِلَّا عَلَيْهَا صَدَقَةٌ فِي كُلِّ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمِنْ أَيْنَ لَنَا صَدَقَةٌ نَتَصَدَّقُ بِهَا؟ فَقَالَ: إِنَّ أَبْوَابَ الْخَيْرِ لَكَثِيرَةٌ: التَّسْبِيحُ وَالتَّحْمِيدُ وَالتَّكْبِيرُ وَالتَّهْلِيلُ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَتُحْيِطُ الْأَذَى عَنِ الطَّرِيقِ، وَتَسْمِعُ الْأَصَمَّ، وَتَهْدِي الْأَعْمَى، وَتُدُلُّ الْمُسْتَدِلَّ عَلَى حَاجَتِهِ، وَتَسْعَى بِشِدَّةٍ سَاقِيكَ مَعَ اللَّهْفَانِ الْمُسْتَعِيثِ، وَتَحْمِلُ بِشِدَّةٍ ذِرَاعَيْكَ مَعَ الضَّعِيفِ. فَهَذَا كُلُّهُ صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ.  
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ وَاللَّفْظُ لَهُ.

49/5. According to Abū Dharr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Every morning wherein the sun rises, a charitable donation is mandatory for every human being!’ It was submitted: ‘O Messenger of Allah! Whence can we manage charity resources?’ He said: ‘There are many doors to piety: reciting Allah’s glorification [*tasbīḥ*]; eulogizing His praise [*taḥmīd*], pronouncing His Supreme Greatness [*takbīr*]; declaring His Oneness [*tahlīl*]; enjoining what is righteous and forbidding what is evil; removing the painful hurdles from the way; helping a deaf to listen; leading the poor-sighted to his path; guiding the one seeking guidance; attending to the needs of the victims of injustice on his footsteps and helping the elderly disabled and physically debilitated—all are charities donated from your (contented and pleased) self.’”<sup>1</sup>

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:168 §21522. •al-Nasā’ī in *al-Sunan al-kubra*, 5:325 §9027. •Ibn Hibbān in *al-Ṣaḥīḥ*, 8:171 §3377. •al-Bayhaqī in *Shu‘ab al-īmān*, 6:106 §7618. •al-

Reported by Aḥmad, al-Nasā'ī and Ibn Ḥibbān (and the wording is his).

٥٠-٥١/٦. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجْلُوسْ مَعَ الْفُقَرَاءِ مِنْ التَّوَّاضِعِ وَهُوَ مِنْ أَفْضَلِ الْجِهَادِ.  
رَوَاهُ الدَّيْلَمِيُّ فِي الْمُسْنَدِ كَمَا قَالَ السُّيُوطِيُّ وَالْهَنْدِيُّ.

50-51/6. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘To remain in the company of the poor and the destitute is a sign of humility and humbleness and (a form of) supreme jihad.’”<sup>1</sup>

Reported by al-Daylamī in *Musnad al-firdaws*, as said by al-Suyūṭī and al-Hindī.

(٥١) قَالَ إِسْمَاعِيلُ الْحَقِّيُّ: وَكَانَ طَاوُؤُسٌ يَرَى السَّعْيَ عَلَى الْأَخَوَاتِ أَفْضَلَ مِنَ الْجِهَادِ فِي سَبِيلِ اللَّهِ.

51. According to Ismā'īl al-aqqī:

“Ṭāwūs held striving for sisters as superior to striving in the way of Allah ﷺ.”<sup>2</sup>

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Mundhirī in *al-Targhib wa al-tarhīb*, 3:377 §4503. •al-Haythamī in *Mawārid al-ẓam'ān*, 1:219 §862.

<sup>1</sup> Set forth by •al-Daylamī in *Musnad al-firdaws*, 2:124 §2646. •al-Suyūṭī in *Jamī' al-jawāmi'* generally known as *al-Jāmi' al-kabīr*, 3:615 §21:10424. •al-Hindī in *Kanz al-'ummāl fī sunan al-aqwāl wa al-af'āl*, 6:200 §16585.

<sup>2</sup> Set forth by •Ismā'īl al-aqqī in *Tafsīr rūḥ al-bayān*, 1:173.

الْبَابُ السَّادِسُ

أَجْرُ مُحْيِي السُّنَّةِ يَكُونُ مُسَاوِيًا لِأَجْرِ مِائَةٍ مِنْ  
الشُّهَدَاءِ

CHAPTER SIX

THE REWARD OF A REVIVER OF A  
SUNNA IS EQUAL TO THAT OF 100  
MARTYRS



١/٥٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: أَلْتَمَسْتُ بِسُتَى عِنْدَ  
فَسَادٍ أُمَّتِي لَهُ أَجْرُ شَهِيدٍ.

رَوَاهُ الطَّبْرَانِيُّ وَأَبُو نُعَيْمٍ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ الطَّبْرَانِيُّ  
بِإِسْنَادٍ لَا بَأْسَ بِهِ، وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ ثِقَاتٌ.

52/1. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘The adherent to my Sunna, when my Umma (Community) is given to mischief and disruption, is entitled to the reward of a martyr!’”<sup>1</sup>

Reported by al-Ṭabarānī and Abū Nu‘aym and al-Mundhirī said that al-Ṭabarānī narrated it with a faultless chain of transmission. According to al-Haythamī: “Its sources are authentic.”

٢/٥٣. وَفِي رِوَايَةٍ لِأَبِي نُعَيْمٍ: عَنْ ابْنِ فَارِسٍ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ  
مِثْلَهُ وَقَالَ: لَهُ أَجْرُ مِائَةِ شَهِيدٍ.

رَوَاهُ أَبُو نُعَيْمٍ.

53/2. In the report of Abū Nu‘aym:

<sup>1</sup> Set forth by •al-Ṭabarānī in *al-Muʿjam al-awsat*, 5:315 §5414. •Abū Nu‘aym in *ilya al-awliyāʾ*, 8:200. •al-Daylamī on the authority of Ibn ‘Abbās رضي الله عنه in *Musnad al-firdaws*, 4:198 §6608. •al-Mundhirī in *al-Targhib wa al-tarhib*, 1:41 §65. •al-Haythamī in *Majmaʿ al-zawāʾid*, 1:172. •al-Dhahabī in *Mizān al-iʿtidāl*, 2:27. •al-ʿAsqalānī in *Lisān al-mizān*, 2:246 §1033.

“Ibn Fāris رحمته الله narrated a similar report according to which Allah’s Messenger ﷺ said: ‘He is entitled to the reward of a hundred martyrs.’”<sup>1</sup>

Reported by Abū Nu‘aym.

٥٤-٣/٥٥. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ.  
رَوَاهُ أَبُو نُعَيْمٍ وَالْبَيْهَقِيُّ وَالْدَيْلَمِيُّ. وَقَالَ ابْنُ عَدِيٍّ: وَأَرْجُو  
أَنَّهُ لَا بَأْسَ بِهِ.

54-55/3. According to Ibn ‘Abbās رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘If someone adheres to my Sunna and holds it firmly when my Umma (Community) falls prey to mischief and disruption, he is entitled to the reward of a hundred martyrs.’”<sup>2</sup>

Reported by Abū Nu‘aym, al-Bayhaqī and al-Daylamī.

According to Ibn ‘Adī: ‘To me its chains are reliable.’

(٥٥) قَالَ الْإِمَامُ سَهْلُ بْنُ عَبْدِ اللَّهِ فِي تَفْسِيرِ الْآيَةِ: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت، ٢٩/٦٩]:  
وَالَّذِينَ جَاهَدُوا فِي إِقَامَةِ السُّنَّةِ لَنَهْدِيَنَّهُمْ سُبُلَ الْجَنَّةِ.

<sup>1</sup> Set forth by •Abū Nu‘aym in *ilya al-awliyā*, 8:200. •al-Suyūṭī in *Miftāḥ al-janna*, 1:13.

<sup>2</sup> Set forth by •Abū Nu‘aym in *ilya al-awliyā*, 8:200. •al-Bayhaqī in *al-Zuhd al-kabīr*, 2:118 §207. •al-Daylamī in *Musnad al-firdaws*, 4:198 §6608. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 1:41 §65. •al-Mizzī in *Tabdhīb al-kamāl*, 24:364. •Ibn ‘Adī on the authority of Ibn ‘Abbās رضي الله عنه in *al-Kāmil*, 2:327 §460. •al-Dhahabī in *Mīzān al-ītidāl*, 2:270.

# ذَكَرَهُ الْبَغَوِيُّ فِي الْمَعَالِمِ.

55. Sahl b. ‘Abd Allāh al-Tusturī has described in the commentary on this verse ﴿*wa’l ladhīn-a jāhadū finā la-nahdiyannahum subulanā*﴾ *And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways.* [Q.29:69]:

“It implies that those who strive and persist in establishing the Prophetic Sunna, We show them the roads to Paradise.”<sup>1</sup>

Cited by al-Baghawī in *Ma‘ālim al-tanzīl*.

<sup>1</sup> Set forth by •al-Baghawī in *Ma‘ālim al-tanzīl*, 3:375.

الْبَابُ السَّابِعُ

حَجُّ بَيْتِ اللَّهِ تَعَالَى جِهَادٌ

CHAPTER SEVEN

PILGRIMAGE TO THE HOUSE OF  
ALLAH IS JIHAD

١/٥٦. عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها، قَالَتْ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْجِهَادِ، فَقَالَ: جِهَادُكُنَّ الْحُجُّ.

وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ، عَنْ مُعَاوِيَةَ بْنِ هَذَا.  
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

56/1. According to the mother of the believers, 'Ā'isha رضي الله عنها:  
"When I sought permission for jihad from the Prophet ﷺ,  
he said: 'Your jihad is Pilgrimage.'"

'Abd Allāh b. al-Walīd said: "Sufyān narrated to us the same from Mu'āwiya."<sup>1</sup>

Reported by al-Bukhārī and Aḥmad.

٢/٥٧. عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَمْ لَا نُجَاهِدُ؟ قَالَ: لَا، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ.  
رَوَاهُ الْبُخَارِيُّ وَأَبُو يَعْلَى وَالتَّبَهَقِيُّ.

57/2. The mother of the believers, 'Ā'isha رضي الله عنها, submitted:  
"O Messenger of Allah! We consider jihad a meritorious act; should we also perform jihad?" He said: "The commendable jihad is a Pilgrimage free of wrongdoings."<sup>2</sup>

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1054 §2720. •Aḥmad b. anbal in *al-Musnad*, 6:165 §25364. •'Abd al-Razzāq in *al-Muṣannaf*, 5:8 §8811. •Ishāq b. Rāhawayh in *al-Musnad*, 2:447 §1015.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:553 §1448, & 3:1026 §2632.



Reported by al-Bukhārī, Abū Ya'la and al-Bayhaqī.

٣/٥٨. عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: الْحَجُّ جِهَادٌ كُلُّ ضَعِيفٍ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى وَابْنُ الْجَعْدِ وَالطَّبْرَانِيُّ.

58/3. According to Umm Salama رَضِيَ اللَّهُ عَنْهَا:

“Allah’s Messenger ﷺ said: ‘Pilgrimage is an act of jihad for every debilitated old person.’”<sup>1</sup>

Reported by Aḥmad, Ibn Mājah, Ibn Abī Shayba, Abū Ya'la, Ibn al-Ja'd and al-Ṭabarānī.

٤/٥٩. عَنْ طَلْحَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْحَجُّ جِهَادٌ وَالْعُمْرَةُ نَطَوُّعٌ. رَوَاهُ ابْنُ مَاجَهَ وَالطَّبْرَانِيُّ.

59/4. Ṭalḥa b. ‘Ubayd Allāh reported that he heard Allah’s Messenger ﷺ say:

“Pilgrimage is like jihad (in striving hard), and ‘umra (a pious visit) is like a supererogatory act (in reward).”<sup>2</sup>

•Abū Ya'la in *al-Musnad*, 8:166 §4717. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:21 §17583.

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:294, 303, 314 §26563, 26627, 26716. •Ibn Mājah in *al-Sunan*, 2:968 §2902. •Ibn Abī Shayba in *al-Muṣannaḥ*, 3:122 §12656. •Abū Ya'la in *al-Musnad*, 12:347, 458 §6916, 7029. •Ibn al-Ja'd in *al-Musnad*, p. 486 §3380. •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 23:292 §647.

<sup>2</sup> Set forth by •Ibn Mājah in *al-Sunan*, 2:995 §2989. •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 7:171 §6723.

Reported by Ibn Mājah and al-Ṭabarānī.

٥/٦٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: جِهَادُ الْكَبِيرِ وَالصَّغِيرِ وَالضَّعِيفِ وَالْمَرَأَةِ: الْحَجُّ وَالْعُمْرَةُ.

رَوَاهُ النَّسَائِيُّ وَذَكَرَهُ الْمَقْدِسِيُّ وَالْمَغْرِبِيُّ وَالْهَيْثَمِيُّ  
وَالسُّيُوطِيُّ وَالْهِنْدِيُّ. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ وَرِجَالُهُ رِجَالُ  
الصَّحِيحِ.

60/5. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Pilgrimage and ‘umra (a pious visit) are acts of jihad for the elderly, the tender, the weak and womenfolk.’”<sup>1</sup>

Reported by al-Nasā’ī and cited by al-Maqdisī, al-Maghribī, al-Haythamī, al-Suyūṭī and al-Hindī. According to al-Haythamī: “This tradition is reported by Aḥmad and its sources are those of *Ṣaḥīḥ Muslim*.”

<sup>1</sup> Set forth by •al-Nasā’ī in *al-Sunan*, 5:113 §2626. •al-Maqdisī in *al-Furū’*, 1:417. •Abū ‘Abd Allāh al-Maghribī in *Mawāhib al-jalīl*, 2:480. •al-Haythamī in *Majma’ al-zawā’id*, 3:206. •al-‘Aynī in *‘Umda al-qārī*, 9:134. •al-Suyūṭī in *Jāmi’ al-aḥādīth*, 4:200 §11069. •al-Hindī in *Kanz al-‘ummāl fī sunan al-aqwāl wa al-aḥfāl*, 5:7 §11845.

الْبَابُ الثَّامِنُ

ذِكْرُ اللَّهِ تَعَالَى أَفْضَلُ مِنَ الْقِتَالِ فِي سَبِيلِهِ تَعَالَى

CHAPTER EIGHT

ALLAH'S REMEMBRANCE SURPASSES  
FIGHTING FOR THE CAUSE OF  
ALLAH

١/٦١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ. قُلْتُ: يَا رَسُولَ اللَّهِ، وَمَنِ الْغَازِي فِي سَبِيلِ اللَّهِ؟ قَالَ: لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا، لَكَانَ الذَّاكِرُونَ اللَّهَ أَفْضَلَ مِنْهُ دَرَجَةً.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالْبَيْهَقِيُّ مُحْتَصَرًا.

61/1. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“Allah’s Messenger ﷺ was asked: ‘Which of the servants will be superior in degree in the sight of Allah on the Day of Resurrection?’ He said: ‘The men who remember Allah frequently, and the women who practise remembrance the most.’ I said (amazed): ‘O Messenger of Allah, (are they superior) even to those who fight in the way of Allah?’ He said: ‘Even if he wields his sword against the unbelievers and the polytheists, until it breaks and is stained with blood, those who practise the remembrance of Allah will be superior to him in degree!’”<sup>1</sup>

Reported by Aḥmad and al-Tirmidhī (and the wording is his) while al-Bayhaqī reported it briefly.

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:75 §11738. •al-Tirmidhī in *al-Sunan*, 5:458 §3376. •Abū Yaʿlā in *al-Musnad*, 2:530 §1401. •al-Bayhaqī in *Shuʿab al-īmān*, 1:419 §589. •Ibn Rajab al-anbalī in *Jāmiʿ al-ʿulūm wa al-ḥikam*, 1:238, 444. •al-Mundhirī in *al-Taghīb wa al-tarḥīb*, 2:254 §2296.

٢/٦٢. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّ رَجُلًا سَأَلَهُ، فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا، قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا، ثُمَّ ذَكَرَ لَنَا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّدَقَةَ، كُلُّ ذَلِكَ رَسُولُ اللَّهِ ﷺ يَقُولُ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا. فَقَالَ: أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا حَفْصٍ، ذَهَبَ الذَّاكِرُونَ بِكُلِّ خَيْرٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَجَلٌ. رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ.

62/2. According to Mu'adh رَضِيَ اللَّهُ عَنْهُ:

"A man asked Allah's Messenger ﷺ: 'Which jihad is entitled to the greatest reward?' He said: 'The earnest endeavour (jihad) of those who are most devoted to Allah ﷻ in remembrance!' The man then asked him: 'Which of those who fast is entitled to the greatest reward?' He said: 'Those of them who are most devoted to Allah ﷻ in remembrance!' Then the man mentioned to us the ritual prayer, the *zakāt* (the alms-due), the Pilgrimage and the charitable donation. In each of those cases, Allah's Messenger ﷺ said: 'Those of them who are most devoted to Allah ﷻ in remembrance (will be entitled to the greatest reward)!' Abū Bakr رَضِيَ اللَّهُ عَنْهُ therefore said to 'Umar رَضِيَ اللَّهُ عَنْهُ: 'O Abū Ḥafṣ, the practitioners of remembrance have taken away every benefit!' Allah's Messenger ﷺ said: 'Yes, indeed!'"<sup>1</sup>

Reported by Aḥmad and al-Ṭabarānī.

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:438 §15699. •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 20:186 §407. •al-Mundhirī in *al-Targhib wa al-tarhīb*, 2:257 §2309. •al-Haythamī in *Majma' al-zawā'id*, 1:74.



٣/٦٣. وَفِي رِوَايَةٍ مُعَاذٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَمَلَ ابْنُ آدَمَ عَمَلًا أَنْجَى لَهُ مِنَ النَّارِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ تَضْرِبُ بِسَيْفِكَ حَتَّى يَنْقَطِعَ، ثُمَّ تَضْرِبُ بِسَيْفِكَ حَتَّى يَنْقَطِعَ، ثُمَّ تَضْرِبُ بِهِ حَتَّى يَنْقَطِعَ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَعَبْدُ بْنُ حُمَيْدٍ.

63/3. Mu'adh رضي الله عنه narrates that Allah's Messenger ﷺ said, "No action of a human is more protecting against the Fire (of Hell) than remembrance of Allah ﷻ." The Companions رضي الله عنهم submitted, "O Messenger of Allah, not even fighting in the way of Allah ﷻ?" He said, "No, not even jihad even if you fight so much that your sword breaks, and then you fight again and another sword breaks, and then you fight on until the third one also breaks."<sup>1</sup>

Reported by Ibn Abī Shayba and 'Abd b. umayd.

٤/٦٤. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقُولُ: إِنَّ لِكُلِّ شَيْءٍ صِقَالَةً، وَإِنَّ صِقَالَةَ الْقُلُوبِ ذِكْرُ اللَّهِ. وَمَا مِنْ شَيْءٍ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَوْ أَنْ تَضْرِبَ بِسَيْفِكَ حَتَّى يَنْقَطِعَ.

رَوَاهُ الْبَيْهَقِيُّ وَالْمُنْذِرِيُّ وَاللَّفْظُ لَهُ.

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaḥ*, 6:57 §29452, & 7:169 §35046. •'Abd b. umayd in *al-Musnad*, 1:73 §127. •Ibn 'Abd al-Barr in *al-Tamhīd*, 6:57.

64/4. ‘Abd Allāh b. ‘Umar رضي الله عنه reported:

“The Prophet ﷺ used to say: ‘For everything to shine, there is something that causes it to shine, and the remembrance of Allah ﷻ causes the hearts to shine. There is no salvation from the torment besides the remembrance of Allah ﷻ.’ The Companions رضي الله عنهم submitted: ‘Not even fighting for the cause of Allah?’ He said: ‘(No) even if you fight so much that your sword breaks. (It means that the remembrance of Allah ﷻ is more protecting against the Fire [of Hell]).’”<sup>1</sup>

Reported by al-Bayhaqī and al-Mundhirī (and the wording is his).

٦٥-٧٠/٥. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُ مَا ذَكَرَ اللَّهُ، فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ وَلَا أَنْجَى لِلْعَبْدِ مِنْ حَسَنَةٍ فِي الدُّنْيَا وَالْآخِرَةِ مِنْ ذِكْرِ اللَّهِ. وَلَوْ أَنَّ النَّاسَ اجْتَمَعُوا عَلَى مَا أُمِرُوا بِهِ مِنْ ذِكْرِ اللَّهِ لَمْ نَكُنْ نُجَاهِدُ فِي سَبِيلِ اللَّهِ.  
رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ.

65-70/5. Mu‘adh b. Jabal رضي الله عنه narrates that Allah’s Messenger ﷺ said:

“Practise the remembrance of Allah ﷻ in abundance, for there is nothing dearer in the sight of Allah ﷻ than this (the remembrance of Allah), and nothing more protects a man in this world and the Next than this. If all people gather in the remembrance of Allah how they are commanded for, then we would not have been the strivers for the cause of Allah.”<sup>2</sup>

<sup>1</sup> Set forth by •al-Bayhaqī in *Shu‘ab al-īmān*, 1:396 §522. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 2:254 §2295. •Ibn al-Qayyim in *al-Wabīl al-ṣayyib*, 1:60. •al-Munāwī in *Fayḍ al-qadīr*, 2:511.

<sup>2</sup> Set forth by •al-Bayhaqī in *Shu‘ab al-īmān*, 1:395 §521.

Reported by al-Bayhaqī in *Shu'ab al-īmān*.

(٦٦) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: ذَكَرُ اللَّهِ الْغَدَاةَ وَالْعِشَاءَ  
أَعْظَمُ مِنْ حَطْمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ وَإِعْطَاءِ الْهَالِ سَحًّا.  
رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَابْنُ الْمُبَارَكِ.

66. Narrated from 'Abd Allāh b. 'Amr رضي الله عنه:

"The remembrance of Allah سبحانه morning and evening is superior to breaking swords in fighting for Allah and spending generously in His way."<sup>1</sup>

Reported by Ibn Abī Shayba and Ibn al-Mubārak.

(٦٧) عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: لَذِكْرُ اللَّهِ فِي الْغَدَاةِ وَالْعِشَاءِ  
خَيْرٌ مِنْ حَطْمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ ﷻ.  
رَوَاهُ الدَّيْلَمِيُّ.

67. Narrated from Anas b. Mālik رضي الله عنه:

"Indeed, the remembrance of Allah morning and evening is better than breaking swords in the path of Allah."<sup>2</sup>

Reported by al-Daylamī.

(٦٨) عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: لَوْ أَنَّ رَجُلَيْنِ يَحْمِلُ أَحَدُهُمَا  
عَلَى الْحَيَادِ فِي سَبِيلِ اللَّهِ وَالْآخَرُ يَذْكُرُ اللَّهَ، لَكَانَ أَفْضَلَ أَوْ  
أَعْظَمَ أَجْرًا الذَّاكِرُ.

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:58 §29456, & 7:170 §35047. •Ibn al-Mubārak in *al-Zuhd*, 1:394 §1116. •Ibn 'Abd al-Barr in *al-Tamhīd*, 6:59.

<sup>2</sup> Set forth by •al-Daylamī in *Musnad al-firdaws*, 3:454 §5402.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ.

68. Mu'adh b. Jabal رضي الله عنه said,

“If there are two people one of whom rides on a horse in order to fight for Allah while the other gets engaged in remembering Allah ﷻ, the one who remembers Allah ﷻ is granted superior and greater bounty and reward.”<sup>1</sup>

Reported by Ibn Abī Shayba.

(٦٩) عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: مَا عَمِلَ آدَمِيٌّ عَمَلًا أَنْجَى لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ ﷻ؟ قَالَ: وَلَا إِلَى أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى يَنْقَطِعَ لِأَنَّ اللَّهَ ﷻ يَقُولُ فِي كِتَابِهِ: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ [العنكبوت، ٢٩/٤٥].

رَوَاهُ ابْنُ أَبِي عَاصِمٍ وَابْنُ عَبْدِ الْبَرِّ.

69. Mu'adh b. Jabal رضي الله عنه said, “No action of a human is more protecting from the Fire (of Hell) than the remembrance of Allah ﷻ.” The listeners said, “O Abū ‘Abd al-Raḥmān, not even fighting in the way of Allah ﷻ?” He said, “No, not even jihad even if you fight so much that your sword breaks, for Allah has revealed in the Qur’ān: *wa la-dhikr Allāh-i Akbar* And verily, the remembrance of Allah is the greatest. [Q.29:45.]”<sup>2</sup>

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:58 §29462, & 7:170 §35056. •al-Suyūṭī in *al-Durr al-manthūr fī tafsīr bi al-māthūr*, 1:150.

<sup>2</sup> Set forth by •Ibn Abī ‘Āṣim in *al-Zuhd*, 1:184. •Abū Nu‘aym in



Reported by Ibn Abī 'Āsim and Ibn 'Abd al-Barr.

(٧٠) قَالَ عَبْدُ اللَّهِ: لَوْ أَنَّ رَجُلًا بَاتَ يَحْمِلُ عَلَى الْجِيَادِ فِي سَبِيلِ  
 اللَّهِ وَبَاتَ رَجُلٌ يَتْلُو كِتَابَ اللَّهِ لَكَانَ ذَاكِرُ اللَّهِ أَفْضَلَهُمَا.  
 رَوَاهُ ابْنُ أَبِي شَيْبَةَ.

70. 'Abd Allāh said,

“If someone spends a night on horseback fighting in the way of Allah and some other spends it in reciting the Holy Qur'ān and remembering Allah, indeed the one who remembers Allah is superior to the other.”<sup>1</sup>

Reported by Ibn Abī Shayba.

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*ilya al-awliyā' wa ṭabaqāt al-aṣfiyā'*, 1:235. •Ibn 'Abd al-Barr in *al-Tamhīd*, 6:57. •al-Dhahabī in *Siyar a'lām al-nubalā'*, 1:455.

<sup>1</sup> Set forth by 'Ibn Abī Shayba in *al-Muṣannaḥ*, 6:134 §30089.



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- 2:215 *They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.'* 60
- 4:95 *Allah has exalted in rank those who fight in the cause of Allah with their material as well as human resources above those who stay back withdrawn.* 59
- 4:95 *He has bestowed the merit of excellence with a mighty reward (and bounty) on those who strive hard over those who stay behind* 12
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- 29:45 And verily, the remembrance of Allah is the greatest. 84
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- 61:11 (It is that) you have (perfect) belief in Allah and His Messenger (ﷺ) and strive hard for the cause of Allah with your

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Jihad, a word popularly translated by the media as “holy war”, provides the ideological underpinnings to violent extremists, while at the same time it informs the average westerner that Islam is a religion that advocates violence and barbarism. And yet the famous saying of the Prophet Muhammad ﷺ, while returning from battle, “We have returned from the lesser jihad to the greater jihad”, has ensured that, to the majority of Muslims around the world, jihad primarily refers to the inner struggle against base desires, and the spiritual and moral endeavour to promote human values and achieve fairness and justice in society.

In this extremely important work, the eminent and renowned Islamic scholar, Dr Muhammad Tahir-ul-Qadri, provides a meticulously researched study to prove that the Qurʾān and authentic hadīths support the notion that the primary purpose of jihad is the purification of the soul and the promotion of good, while it also has a subsidiary meaning of legitimate warfare between combatants.

The value of this work in explaining the true concept of jihad according to the most authentic and reliable sources cannot be underestimated, not just for the Muslim readership, a minority of which is vulnerable to extremist propaganda, but also for the wider audience looking to discover the true meaning of such a provocative word.

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